

The Baptist Record

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MasterLife turns despair into hope in South Africa

By Robert O'Brien

JOHANNESBURG, South Africa (BP)—Black Baptists who tread the line between life and death each day in South Africa's seething townships say what they've learned through the MasterLife discipleship training plan has turned despair into hope.

"If principles of MasterLife would saturate South Africa, we would have revival rather than revolution," said a black Baptist pastor in a riot-torn township.

MasterLife, a Southern Baptist program designed to bring people closer to Christian principles of living and relating to God, has spread among pastors and laymen in the multiracial Baptist Union of Southern Africa and the black Baptist Convention of Southern Africa.

"I would have left the ministry if I hadn't had MasterLife," said Nehemiah, a veteran of 14 years as a pastor. "I wasn't enjoying my ministry any more, and I had lost hope for the future. All my previous training was impractical for the situation we face here."

Nehemiah lives daily in an environment where black activists threaten the homes and lives of those who don't follow their approach to protesting apartheid, especially Christians who choose the non-violent approach. They also face tensions of the normal dangers of living where riots take lives and destroy property.

Believing in non-violent protest, Nehemiah recently drew the wrath of

black activists when he refused to discontinue services or allow use of church property for political rallies. His church members, who had taken MasterLife training, backed him and continued to attend, despite threats of death and burning of homes and church.

"Before they grew spiritually through MasterLife," Nehemiah said, "their fear would have overruled. But they were spiritually prepared to stand up for their principles. So far, prayer has kept our lives safe and our church from burning."

Most South African blacks reject Christianity because they think it's a white man's religion and because many whites have distorted it to support the apartheid system of racial separation, according to black Baptist leaders. That means, they say, that residents of black townships are largely anti-Christian. Even many black Baptist church members don't have a close relationship to Jesus Christ.

They say MasterLife, which more than 1,000 South African Baptists of all races have taken in the past three years, will become a key to personal and church growth and reconciliation between the races. Already, according to Nehemiah and Southern Baptist missionary Carroll Shaw, it has begun to attract interest outside Baptist circles.

"MasterLife is revolutionary because it puts people in communica-

tion with God. Blacks in the townships don't have that," said Nehemiah, who has progressed through the MasterLife I and II, Survival Kit and Master Builder sections of the discipleship plan. "It brings people close together and makes a church come alive."

"I'm making our church a training church, using MasterLife and other materials, so people won't grow cold and open to satanic attack in this violent situation," he added. "And I'm using it to help other blacks cope with life. Life would be unhappy here without being close to God."

Shaw, MasterLife coordinator for eastern and southern Africa, says MasterLife and its accompanying Survival Kit will be translated from English into at least six other languages of the Southern Africa region next year if budget is available. Eventually, Southern Baptist missionaries throughout Africa hope to translate it into 26 languages.

"If I had only one week to live, I would now use that time to provide discipleship training to someone else to pass on what I've learned through MasterLife," Nehemiah said. "Before, I wouldn't have said that. MasterLife made that change. It's gold to me."

O'Brien writes for FMB.

(Note: The above story was based on interviews with Baptists in South Africa. South Africans' names have been changed or omitted to protect individuals.)

And I will pray . . .



"Bangladesh has many needs. One of the greatest needs that we see is that so many of the women have so little education. Therefore, it is very difficult for them to follow Christ and His teachings intellectually. Pray with us that we might be able to stimu-

late them to want to read God's Word so that they can learn verses that will strengthen them and also learn songs which they can teach their children."

—Gwen Young (Mississippi), Southern Baptist missionary, Bangladesh

Will you join her in praying?

Week of Prayer for
Foreign Missions
December 1-8, 1985

Mississippi

Band wants image minus the sin

MINNEAPOLIS, Minn. (EP)—Stryper is a heavy metal rock band. They dress outrageously, play loud and fast, and throw things at their audience. But Stryper is also a group of Christians, committed to ministry, and now embarking on their first national tour to promote their new album, "Soldiers Under Command."

"We're for real," said drummer Robert Sweet in a recent interview. "People hear about us without having seen us and conjure up a choir-boy image. But we really rock, we put 100 percent into our music. We just sing words of life instead of words of death."

Sweet said the band tries to downplay differences between themselves and secular heavy metal bands, out of concern for their credibility with rock fans. He claimed, "Our lifestyle is the same as those other bands, even Motley Crue, only without the sin." Sweet expressed his admiration for rocker Eddie Van Halen, saying, "I aspire to be like him in musicianship, no matter what I think of his lifestyle."

Sweet doesn't want Stryper to be labeled as a religious band. "Call us missionaries or rock disciples, not a religious band. People that have paid money for a concert aren't gonna settle for just a message without rock and roll. We're just trying to reach people in a positive way."

"Christian country clubs" only give "crumbs from the table"

By Karen Benson

SAN ANTONIO, Texas (BP) — Southern Baptists are middle to upper middle class Americans who have isolated themselves from the poor of the land, a foreign missionary says.

Their latest "million-dollar fad" is to build big buildings — "Christian country clubs" of family life centers, bowling alleys, saunas, and gymnasiums — while only giving "crumbs from the table" to missions, said Sam Cannata, a medical missionary in Africa, who with his wife, Ginny, a native of Greenville, Miss., is missionary-in-residence at Baylor University, Waco, Texas.

Cannata spoke during the final session of the Texas Baptist Men convention at First Baptist Church, San Antonio.

"We say these buildings are built for the glory of God, but they're basically for us — it's for ourselves," Cannata said. While acknowledging some individuals have been saved through the ministries of "Christian country clubs," he charged there are "thousands, perhaps ten-thousands," who drive by those buildings every day who are angry at the injustice those buildings represent.

As a whole, Southern Baptists are not caring for those poor in the country, Cannata said.

"We don't want to help them, and we get mad when the government does," he said. "A lot of churches have soup kitchens where they dole out soup, or have closets where they dole out clothes. But it's a paternalistic type of

giving — not a loving, lifting kind of giving."

What Southern Baptists give for mission offerings (both home and foreign missions), compared to what they give for buildings and for their church staff, "is like crumbs from the table," Cannata said. "I tell you this: God is going to judge us."

He also lambasted Southern Baptists for arguing and fighting during the current convention controversy. "This crazy controversy in our convention is causing our people to argue about the word of God, while the Murle (tribe in Southeast Sudan) are crying out for the first copies of the New Testament that we worked on last summer," Cannata said. He and his wife spent last summer

translating the New Testament into the Murle tribal language.

"We don't need to argue about the word of God. We need to obey it."

Cannata said he is more afraid of the selfishness within Southern Baptist churches than he is the convention's controversy, or anything else. "If we don't watch it, we are giving to ourselves, to our children, to our children's children. We act like we're building an empire that's going to last forever."

"I'm not saying churches shouldn't have buildings. I'm saying we've gone overboard. We as individuals need to learn what it means to invest our lives in people and in the word of God."

Karen Benson writes for Baylor University.



Editorials by don mcgregor

An inspiring convention

Convention highlights come at unexpected places, and perceived highlights vary from person to person. A highlight for me this year was the singing of an Air Force chaplain. I had not heard of the man before he stood to sing. But he thrilled my soul immediately when he began singing.

He is Chaplain (Capt.) Tommy Randol of Keesler Air Force Base at Biloxi. Other than the convention organization proceedings and the first scripture, song, and prayer, his brief concert was the opening item on the convention program.

Talent and ability are attractive features. When they are combined with dedication and commitment, they become doubly attractive. This was the case with Chaplain Randol. His was a soul-stirring performance. And from the magnificent and worshipful presentation by the chaplain through the final message by D. L. Lowrie, pastor of First Church, Lubbock, it was a fine convention.

There were dramatic moments. There were surprises. But the convention was fine. It was a gathering of Baptists who worshipped and conducted business in a spirit of openness and harmony that would make one proud to be a Baptist.

The messages were exhilarating. The three delivered by Mississippians were the president's address by convention president Charles Pickering; the convention sermon by Roy Myers, pastor of Rocky Creek Church near Lucedale; and an address on the opening night by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

Joel Gregory, pastor of Travis Avenue Church, Fort Worth, delivered the Bible Treasure messages. He is known as one of the premiere

pulpiters of the United States. The sermon by Perry Sanders, pastor of First Church, Lafayette, La., was exciting and challenging.

Edwin Young, pastor of Second Church, Houston, was also exciting. Young is a Mississippi native from Laurel. Bill Tanner, president of the Home Mission Board, is always funny, but he always manages to put across a needed message. And on the last day, in addition to Lowrie, there was a message by John Bisagno, pastor of First Church, Houston.

Music at a convention is always inspiring. Chaplain Randol is a newcomer to Mississippi Baptist ranks, but he is no stranger to music. He grew up as a Mormon in Denver, but he made a profession of faith and became a Baptist. He was graduated from the Drake Conservatory of Music in Des Moines, Iowa, and then became a professional musician. He was on the stage of the Fort Dodge, Iowa, dinner theater before he joined the Air Force and became a member of the Singing Sergeants of the Air Force Band. He was a featured tenor soloist with that group. He had an opportunity to join the largest opera company in the United States, but he felt a call to the ministry and entered Midwestern Seminary in Kansas City, Mo. During his days as a professional he sang for three presidents of the United States and the Queen of England.

He is a member of First Church, Biloxi and plans to make a career in the Air Force chaplaincy.

I missed a solo by W. C. Rainey of Petal-Harvey Church, Petal, because it came on Tuesday morning, which is a critical time in Baptist Record life. His came during one of the many trips back and forth that morning. I have heard him before, however, and know I missed a blessing.

The only other solo presentation was by Martha Bacon of First Church, Clinton. Hers was outstanding as well, and one of her numbers was so moving that a messenger shouted.

The Mississippi Singing Churchmen are always inspiring as they sing each year on the opening night. There were choirs there from First Church, Laurel; Rocky Creek Church; and Broadmoor Church, Jackson. Another musical group was made up of the combined choirs of the three colleges.

During the Broadmoor Choir presentation of "The Potter," a young

lady, Libby Moffett, fashioned a vase from clay on a potter's wheel.

Music had its impact in other ways as Lowrie used the old gospel song, "Send the Light," as the basis for his message. In one way or another, just about all of the messages related to the Good News America in Mississippi simultaneous revivals scheduled for April of 1986.

The Mississippi Baptist Historical Play, which was presented Monday evening, certainly was one of the major elements of the convention program. It was written by Everett Robertson of the Sunday School Board and directed by Bill Lytal of Mississippi College. It was well done and was a meaningful reminder of Mississippi Baptists' 150th anniversary as a convention and the 100th anniversary of the Mississippi Baptist Convention Board.

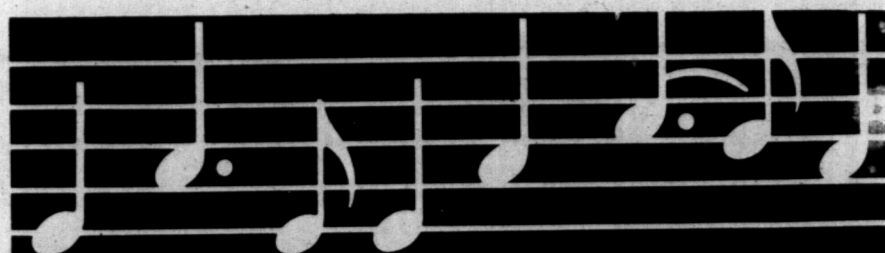
So all of the elements combined to make a genuinely good convention. Larry Kennedy, chairman of the committee on order of business, and the other committee members are to be commended for putting together such a remarkable convention from a program standpoint.

And Mississippi Baptists did indeed honor themselves when they honored Owen Cooper of Yazoo City as Mississippi Baptist layman of the century and James L. Sullivan of Nashville, Tenn., as Mississippi Baptist clergyman of the century and President Charles Pickering is to be commended for his skillful handling of convention proceedings.

His tenure as president in an explosive period in Southern Baptist life was characterized by calmness as he always endeavored to be fair and worked to keep the convention on an even keel. He exhibited this characterization on a nationwide basis as he became one of the primary participants in a successful move to establish a peace committee among Southern Baptists.

In the final analysis, however, it was the messengers themselves who must be commended for maintaining a wholesome and peaceful atmosphere throughout this year's convention. There was never any indication on the part of anyone that a challenge was forthcoming in any area.

Perhaps the pastors' conference decision was the key to the smooth sailing that this year's convention enjoyed. Two years ago there was a mo-



I Love To Tell The Story

Launch Personal Evangelism in Your Church on Witness Commitment Day

Suggested Date: January 12, 1986

What Is Witness Commitment Day?

Witness Commitment Day is a special day designated for church leaders to launch a powerful effort in the church to tell all people the wonderful story of Jesus, the story of His saving love.

Why Observe Witness Commitment Day?

- To focus on the church's task of evangelism.
- To increase concern for the lost.
- To pray for specific unsaved people.
- To enlist potential soul winners.
- To obtain a list of evangelistic prospects.



tion to establish a pastors' conference under the auspices of the convention, but instead a committee was appointed to study the feasibility of such. Last year the committee came back with a report that questioned the need for a pastors' conference but suggested that convention and evangelism conference programs needed bolstering.

This year a pastors' conference was initiated outside the purview of the convention. Then an indication of the general interest in having a pastors' conference was registered in the four-to-one vote in favor of the convention's establishing a pastors' conference following the motion to do so by J. Roy McComb, pastor of First Church, Columbia.

Following the adoption of the motion, McComb told me that he felt that the committee that had been established to set up a pastors' conference for 1986 was indeed a Mississippi Baptist peace committee. He could well be correct. It is a committee representative of a broad base of Mississippi Baptist life. It was appointed by Pickering. Those on the committee are Donnie Guy of Van Winkle, Jackson; Ray Lloyd of First, Starkville; Gerald Harris of Colonial Heights, Jackson; James Yates of First, Yazoo City; Davis Odom of Crossgates, Brandon; Fred Selby of Main Street, Hattiesburg; McComb; Frank Gunn of First, Biloxi; Gene Henderson of First, Greenville; and Ed Gandy of First, Kosciusko.

McComb said the pastors want a conference that will support the con-

vention and will be an instrument of good will among the pastors. He commended those who had been elected as officers of the pastors' conference outside the denominational spectrum in that all three of them, Guy, Harris, and Odom, relinquished their positions to go along with the convention's pastors' conference. "A merger is what they wanted," he said. "We will be united in the Lord's work."

And so three primary concepts seemed to come from this year's convention. First, Mississippi Baptist pastors want a pastors' conference. Another pastor, Ray Lloyd, told me that he had thought about making such a motion several years ago but had deferred due to the climate of the Southern Baptist Convention. Second, the messages delivered at this year's convention were outstanding in their quality. Messengers generally were enthusiastic in their praise for the speakers. Third, it was a good convention. This thought was echoed over and over. Everyone seemed pleased that it had gone well and that there had been no confrontations to mar the atmosphere.

Indeed, peace seemed to be the keynote; and messengers generally were happy that it had been a peaceful meeting. They are hoping that this year's meeting was a forerunner of others to come of like nature.

The pastors' conference, rather than being a potential element of divisiveness as some have feared, may indeed be the factor that will bring the peace that all hope to find.

Guest opinion . . . Launch personal evangelism

By Jack Smith

Most pastors would like to serve a church where a large number of the members are involved in personal evangelism. A study of such congregations reveals their church leaders have learned to effectively motivate and enlist the members in witness training and witness activities. An appropriate time to ask for this commitment and to launch the church's personal evangelism

strategy each year is WITNESS COMMITMENT DAY.

The second Sunday of January is suggested by the denominational calendar for the annual observance. Coming as it does just after the new year begins enhances the possibility that church members will make their finest new year's resolution: To witness for Christ during the new year.

Every church needs what an effective observance of Witness Commitment Day can provide:

- A list of potential soul winners.
- Increased concern for the lost.
- Specific prayer for unsaved persons.
- A list of names of evangelistic prospects.
- A special focus on the church's primary task of evangelism.

Church members who are more aware of the claims of Christ than ever.

Suggested witness training plans for the church.

Pastors need support in their efforts to conduct an annual emphasis on witness motivation and equipping. The Church Evangelism Council can work with the pastor to prepare the

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Messengers elect Gunn, adopt pastors' conference

By Tim Nicholas

The 150th annual meeting of the Mississippi Baptist Convention, packing the house at nearly every session, concluded last Wednesday after electing Biloxi pastor Frank Gunn president by acclamation, passing an \$18.5 million budget without discussion, and voting four to one to begin an official version of a pastors' conference prior to next year's meeting.

A record 1,831 messengers were registered. The entire convention ran on an even tempo throughout. Even the conservative slate of resolutions, a number of which were produced by Paul Jones, director of the Christian Action Commission, made almost no waves. The only one discussed opposed elimination of Blue Laws and was passed after being returned to the resolutions committee to be made stronger.

The resolutions opposed state lotteries and parimutuel gambling, pornography, alcohol, illegal drugs, child abuse, and tax code revisions which would eliminate tax deferred annuities.

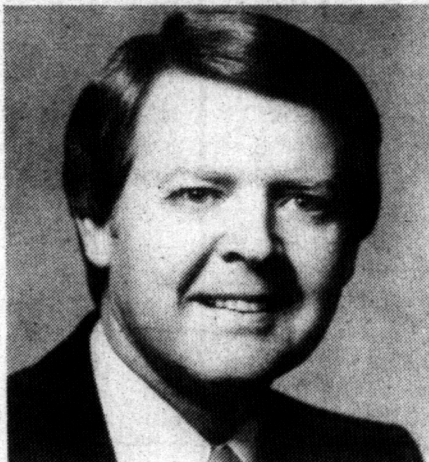
Mississippi Baptists also resolved to work for legislation to prohibit all abortions except to save the life of the mother. That resolution called for churches to work to provide counseling, housing, and adoption services for unwed mothers.

Frank Gunn, pastor of First Church, Biloxi, succeeded Laurel attorney Charles Pickering, who completed two one-year terms as president. Although no others were nominated for president, there were five nominees for first vice president, Jerry Mixon, pastor of First Church, Winona, was elected over Tommy Tutor, pastor of Oakhurst Church, Clarksdale, in a runoff. Other nominees for that post were George McFadin, assistant pastor and minister for music and education, at First Church, Horn Lake; William (Bill) Stewart, pastor of First Church, Eupora; and Marvin Bond, professor of civil engineering at Mississippi State University, Starkville.

Bond was elected without opposition as second vice president. He is a former missionary to Hong Kong.

This, the 150th annual meeting of the convention presented an historical drama and offered historical vignettes during each session. The play was written by Everett Robertson of the Sunday School Board and produced by Bill Lytal and Stan Tucker of Mississippi College.

The convention voted to sponsor an official pastors' conference beginning in 1986. This move effectively killed an unofficial pastors' conference begun this year. The officers of the unofficial version reported to the convention that they would participate in the official one and were named by Pickering to a planning committee.



Frank Gunn, Biloxi, was elected convention president, Jerry Mixon, Winona, was elected first vice president and Marvin Bond, Starkville, second vice president.



Mixon

Bond

official one and were named by Pickering to a planning committee.

The unofficial conference had been held at Van Winkle Church, Jackson, at the invitation of pastor Donnie Guy. Speakers besides Guy, were Gerald Harris, pastor of Colonial Heights

(Continued on page 15)

Ireland's Baptists may open door to Southern Baptist 'co-workers'

By Art Toalston

RICHMOND, Va. (BP)—In Ireland, there's "a suspicion of most things American," according to Rea Grant, general secretary of the Baptist Union of Ireland.

Irish evangelicals are among the suspicious, partly because of the impression left by some American evangelists who visited Ireland after World War II, Grant said in an interview during an October visit to the Southern Baptist Foreign Mission Board. "The high pressure, glossy methods of (the visitors') evangelism left a lot to be desired, and I'm afraid that image sticks."

Grant cited a second reason for the suspicion. "We've been plagued by ever so many independent American missionaries. They come and do their own thing and won't work with anyone."

The Baptist Union of Ireland encompasses 85 churches in Northern Ireland, which is part of the United Kingdom, and 10 churches in the independent southern Republic of Ireland.

Southern Baptists have no missionaries in Ireland, but Grant is not opposed to seeing one or more come. Because the Foreign Mission Board

has a partnership outlook toward overseas Baptist bodies, its missionaries would be "co-workers with us," he said. They might help "restore confidence in American missionaries," he added.

"There have been a few sad situations" involving independent missionaries in Ireland, Grant said. "A few missionaries came to Killarney (a small town in southwest Ireland) a few years ago (and) opened a seminary. I think they had two students and both were from America. They suddenly packed their

(Continued on page 7)



Joel Gregory presses home a Bible Treasure point.



Pictured are the players of a special historical drama that portrayed by vignette the history of Mississippi Baptists. From left they are Janice Donald, Graham Smith, Johnny Hyde, Anne

Barlow, and Allen Smith. The troupe was directed by Stan Tucker of Mississippi College. The piece was written by Everett Robertson.

Baptists join relief efforts in Colombia

By Art Toalston

BOGOTA, Colombia (BP)—An initial \$10,000 in Southern Baptist relief funds was allocated for west-central Colombia soon after volcano Nevado Ruiz erupted unexpectedly Nov. 13, inundating at least one city and three villages with a wall of mud and water.

Early casualty estimates were 15,000 dead in the city of Armero and 5,000 additional dead in the surrounding agricultural area. Eight-five to 90 percent of Armero was reportedly covered with mud and water as deep as 15 feet. Estimates of the city's population range from 30,000 to 50,000.

The Southern Baptist Foreign Mission Board allocated \$10,000 to be used by missionaries there working in cooperation with Red Cross relief efforts in the wake of what is likely to be Colombia's worst natural disaster in recent history.

"This appears to be such a widespread disaster that there's really no way of knowing yet how extensive it is," he said.

(Continued on page 7)

Mississippi Baptists salute Clergyman of the Century Layman of the Century

Mississippi Baptists, meeting in 150th annual session, on Tuesday evening honored two Mississippians who are former presidents of the Southern Baptist Convention.

Earl Kelly, executive secretary, Mississippi Baptist Convention Board, recognized James L. Sullivan as the "Mississippi Baptist Clergyman of the Century" and Owen Cooper as the "Mississippi Baptist Layman of the Century."

Scrolls were presented to each of these two. Mrs. Velma Sullivan received the scroll on behalf of her husband who was speaking in the Northern Plains Baptist Convention. Cooper's scroll was presented to his wife, Elizabeth. Cooper, also present, addressed the convention, following the time of special recognition.

Wording of the scrolls, written by Anne Washburn McWilliams, assistant editor of the *Baptist Record*, is as follows.



Charles Pickering, left, convention president, applauds as Mrs. James L. Sullivan accepts the scroll presented to her husband, naming him Clergyman of the Century. Behind Mrs. Sullivan are Earl Kelly, who presented the award, Mrs. Owen Cooper, and Owen Cooper, who was named Layman of the Century.

James L. Sullivan

Mississippi Baptists in 150 years have given many preachers to the state, the nation, and the world. One of the greatest men of this century is the clergyman we have chosen to honor tonight. Born at Silver Creek, baptized at Tylertown, he has taken his Mississippi-taught principles of loyalty to Christ wherever he has lived and served.

As captain of the football team at Mississippi College, he learned a lesson that crystallized his philosophy: "I can do more as a member of a team than as an individual." His book, *Rope of Sand with Strength of Steel*, about the Cooperative Program, enlarged this theme. He lived it consistently as a pastor for 22 years in Kentucky, Mississippi, Tennessee, and Texas; as president of the Tennessee Baptist Convention; as president of the Southern Baptist Convention; as vice president of the Baptist World Alliance; and as executive director of the Baptist Sunday School Board for 23 years.

With a masterful approach he established programs for training and provided facilities and materials that no Christian denomination had ever had at their disposal before—all for the "equipping of the saints and for the proclaiming of the message of salvation to sinners the world over."

During his years at the Sunday School Board, the Church Study Course for Teaching and Training and the Program of Vocational Guidance were launched; the Life and Work Curriculum was initiated; Convention Press was established.

With his hand guiding, the physical expansion of the Board was phenomenal. It included construction of the Operations Building in Nashville; nearly the whole of Glorieta Conference Center; a new Pritchell Hall at Ridgecrest; and Baptist book stores by the score.

Under his direction the Baptist Sunday School Board was blessed with his pastoral heart, his administrative talents, his creative genius, and his dynamic vision. He held that giant craft on a steady course as number one pilot—and then retired to uplift those same principles in every nook and corner where his Lord might send him. Even in turbulent times, he has maintained a saving sense of humor and a calm assurance of his being on the right course.

He excels in the art of communication, both the spoken and the written word. From the smallest Southern Baptist church in the nation to the packed assemblies at Ridgecrest and Glorieta, from the chapel services of Baptist colleges and seminaries to the dedication of numerous new book stores, he has carried his same humble smile and his identical dynamic message of faith. His books *Your Life and Your Church*, which sold over a million copies, and *Baptist Policy as I See It*, have been of tremendous significance to Southern Baptist life.

Endowed with almost limitless abilities, he has been called Architect of Progress, Able Executive, Powerful Preacher, Tower of Strength, Reliable Friend. He is respected, honored, loved.

In evidence of our appreciation, we present to the father of three, the husband of Velma —

to James L. Sullivan
this scroll, and name him Mississippi Baptist
CLERGYMAN OF THE CENTURY!

Owen Cooper

In the 150th year of the Mississippi Baptist Convention, we reflect upon the noble achievements of Mississippi Baptist laymen, past and present. One, above the rest, we see with ever increasing appreciation.

Mississippi Baptists are proud to claim this Warren County native, and to have shared him with the Magnolia State, the United States, and the world. Scarcely a country exists that he has not touched, for the better, spiritually and physically.

Through his roles of religious leadership has run a recurring theme. As deacon in First Baptist Church, Yazoo City; president of the Mississippi Baptist Convention; president of the Southern Baptist Convention and chairman of its Executive Committee; founder and president of the Pan American Union of Baptist Men; and vice president of the Baptist World Alliance, he has majored on "more lay involvement in missions and evangelism." His was the mastermind, the far-sighted force which culminated in Bold Mission Thrust. Because of his vision and his caring, churches have been established and individuals introduced to Christ in Brazil, India, Honduras, and countless other places.

He is an industrialist whose business success has been unmatched in Mississippi. He is a creator of corporations, among them Mississippi Chemical Corporation, First Mississippi Corporation, and a fertilizer cooperative in India. He helped to organize Blue Cross in Mississippi and Southern Farm Bureau Life Insurance Company. Thus he created jobs.

He is a humanitarian. Through Agricultural Missions Foundation and Bread for the World, through gifts of money, time, self, he has supplied food for hungry stomachs. Through Books for the World, he has offered food for hungry minds.

His has been a moderating voice in race relations, and he was once chairman of the state's Head Start poverty program. He is a genius at getting people to work together.

He is the father of five and the husband of Elizabeth, who said, "He is the most consistent Christian I have ever known."

His vision, his compassion, and his faith are extraordinary. He picks up dreams and makes them realities. He sees no impossibility, because he knows God.

We salute Owen Cooper, the Mississippi Baptist
LAYMAN OF THE CENTURY!



Cooper addresses the convention.

Help wanted: blocklayers

At least ten church construction projects involving volunteer groups from Mississippi have been planned for Honduras during the first five months of 1986, according to Stanley Stamps, missionary to Honduras and missionary in residence in Mississippi.

Teams of volunteers from the Pearl River Baptist Association, Carroll and Montgomery Associations, Leake Association, Oak Grove Baptist Church of Meridian and Lauderdale Association, Jones County Association, and First Church of Byram are already making plans to respond to church building needs in San Pedro Sula, Tela and El Progreso, all in northern Honduras, Stamps indicated.

Several other construction projects are planned and volunteer groups are needed for these, he added. They are located in Pespire in Choluteca Department in south Honduras, Central Baptist Church in Comayagua/Tegucigalpa, and a community medical center near San Pedro Sula.

The skill most urgently needed is for blocklayers, since most constructions employ concrete blocks. Other construction-related skills can also be effectively utilized, Stamps said.

Persons, churches and associational groups interested in these may obtain information by calling or writing the missionary-in-residence, Brotherhood Department, Mississippi Baptist Convention Board, in Jackson.

Special history issue will sell for \$2

The special historical edition of the *Baptist Record* produced for the 150th meeting of the Mississippi Baptist Convention, is on sale in the *Baptist Record* office in Jackson.

Cost of the bound, color cover issue is \$2. Originally set at \$5 per copy, only one issue was sold at \$5, so that person will be refunded the difference.

The historical edition contains stories depicting the history of Mississippi Baptists, with articles from each of Mississippi Baptists' agencies, and containing specially commissioned articles about certain aspects of the past, such as a history of Baptist work with the Choctaws, and struggles to organize as a convention.

A limited number of copies are available. Write, including \$2, to *Baptist Record*, Box 530, Jackson, Miss. 39205.

Wester suffers stroke

Brooks Wester, former pastor of First Church, Hattiesburg, is reported to have suffered a stroke Nov. 18 that left him paralyzed on his left side. It caused by a blood clot. He was in intensive care at Poudre Valley Hospital in Fort Collins, Colo., at last report.

Committee on Nominations presents new members

The report of the Nominating Committee was brought to the Mississippi Baptist Convention by James Fancher, Coffeeville, chairman. Other committee members: Charles Stubblefield, Ecru; Tommy Arinder, Cleveland; Leon Young, Meridian; Clark McMurray, Pascagoula. The report was adopted, and the nominees elected.

Persons elected to begin new terms on Mississippi Baptist boards and commissions are listed below. The asterisks denote at large members.

CONVENTION BOARD MEMBERS

Term Expires 1986

Association	Town
Benton, Robert Calvert	Ashland
New Choctaw, Charlie Denson*	Walnut Grove
Oktibbeha, John McMullen	Sturgis
Prentiss, Bill Duncan	Booneville
Rankin, Landres Wilbourn*	Brandon
Sharkey-Issaquena (Sharkey), H. A. Cain	Rolling Fork

Term Expires 1987

Bolivar, Bobby Walton	Benoit
Clay, Donald Berry	Cedar Bluff
Hinds-Madison (Hinds), Paul Stevens	Jackson
Northwest (DeSoto), P. J. Scott	Olive Branch
Pike, Bob Lynch	McComb
Pontotoc, Billy Ray Nelson	Thaxton
Warren, Gerald Hasselman	Vicksburg

Term Expires 1988

Attala, Warren Ferguson	Kosciusko
Carroll, George Smith	Carrollton
George, John Henry	Lucedale
Greene, Wilbur Walters	Richton
Grenada, J. C. Hall	Grenada
Hinds-Madison (Hinds), Schuyler Batson*	Jackson
Holmes, Bobby Clark	Tchula
Jackson, Mrs. Wm. A. (Mary) Cole*	Gautier
Jasper, J. E. (Edd) Holloman	Heidelberg
Jeff Davis, Billy Greene	Prentiss
Jones, Harold Ishee	Laurel
Lamar, Dennis Smith	Sumrall
Lauderdale, James Ruffin	Meridian
Lauderdale, David McCubbin*	Meridian
Lawrence, Wayne Spencer	Sontag
Lebanon (Forrest), Leland Hogan	Petal
Lebanon, Lynn McMahan*	Hattiesburg
Lee, Bert Harper	Tupelo
Leflore, Preston Kelly, Jr.	Money
Lincoln, Paul Wilson	Brookhaven
Mississippi (Amite), Maurice F. Wicker	Smithdale
Monroe, George Henley	Becker
Montgomery, Jerry Mixon	Winona
North Delta (Quitman), Stan Fornea*	Marks
North Delta (Tunica), Pat Nowell	Tunica
Northwest (Tate), Austin Moore	Independence
Northwest, Tommy Vinson*	Southaven
Panola, Trent F. Grubbs	Crenshaw
Pearl River, Jack Gregory, Jr.	Poplarville
Perry, Frank Jones	Richton
Scott, Frank Morgan	Forest
Washington, Dan Robertson	Greenville
Winston, Jimmy Porter	Louisville

BOARD OF MINISTERIAL EDUCATION

Term Expires 1986

Glen Eaves	Clinton
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Term Expires 1988

Susan Puckett	Blue Mountain
James Milton Burns	Meridian
Hardy Denham	Newton

CHRISTIAN ACTION COMMISSION

Term Expires 1986

Marty Perkins	Moss Point
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Term Expires 1988

Charles Belt	Forest
John Stone	Jackson
Jim Travis	Jackson
Milton Burd	Cleveland
Mrs. James Hitt	Jackson

EDUCATION COMMISSION

Term Expires 1988

Wayne Coleman	Jackson
Jack Bennett	Ripley
T. E. Tate	Jackson
Mrs. Fannie Peeples	Vicksburg

HISTORICAL COMMISSION

Term Expires 1987

Wm. E. Prout	Columbus
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Term Expires 1988

Anthony S. Kay	Calhoun City
Billy R. Williams	Gautier
Edward McMillan	Clinton

BAPTIST CHILDREN'S VILLAGE

Term Expires 1987

W. F. Evans	Meridian
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Term Expires 1988

Robert W. King	Jackson
Howard Miskelly	Okolona
Larry Fields	Tupelo
Guy Reedy	Water Valley
Gene Triggs	Yazoo City

BAPTIST FOUNDATION

Term Expires 1988

Oliver Ladnier	Magee
James Thomas	Carthage

Hayes Graves	Brandon
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BAPTIST MEDICAL CENTER

Term Expires 1988

Julian Clark	Jackson
Bob Pittman	Jackson
John G. McDonald	Jackson
Alvis Hunt	Jackson
Lynn Harkness	Jackson

BAPTIST MEMORIAL HOSPITAL

Term Expires 1988

J. Luther Wallin, Jr.	Columbus
Dana Kelly	Jackson
Mrs. Robert (Pattie) Dent, Sr.	Holly Springs

BLUE MOUNTAIN COLLEGE

Term Expires 1986

Mrs. Judy Skelton Blackledge	Laurel
------------------------------	--------

Term Expires 1988

Joe Hardin Guyton	Blue Mountain
Tom Sumrall	New Albany
Anthony F. Farese	Ashland
Katherine Beaty	Jackson
Mrs. Charlie J. Crews	New Albany

MISSISSIPPI COLLEGE

Term Expires 1988

William B. Alexander	Cleveland
Jimmy McGee	Grenada
Henry Hederman	Jackson
John Olander	Meridian
Clyde Little	Bay Springs

WILLIAM CAREY COLLEGE

Term Expires 1988

David Spencer	Long Beach
Billy McKay	Belzoni
Bob Sigrest	Jackson
Lewis Fowler	Hattiesburg
John D. Thomas	Hattiesburg

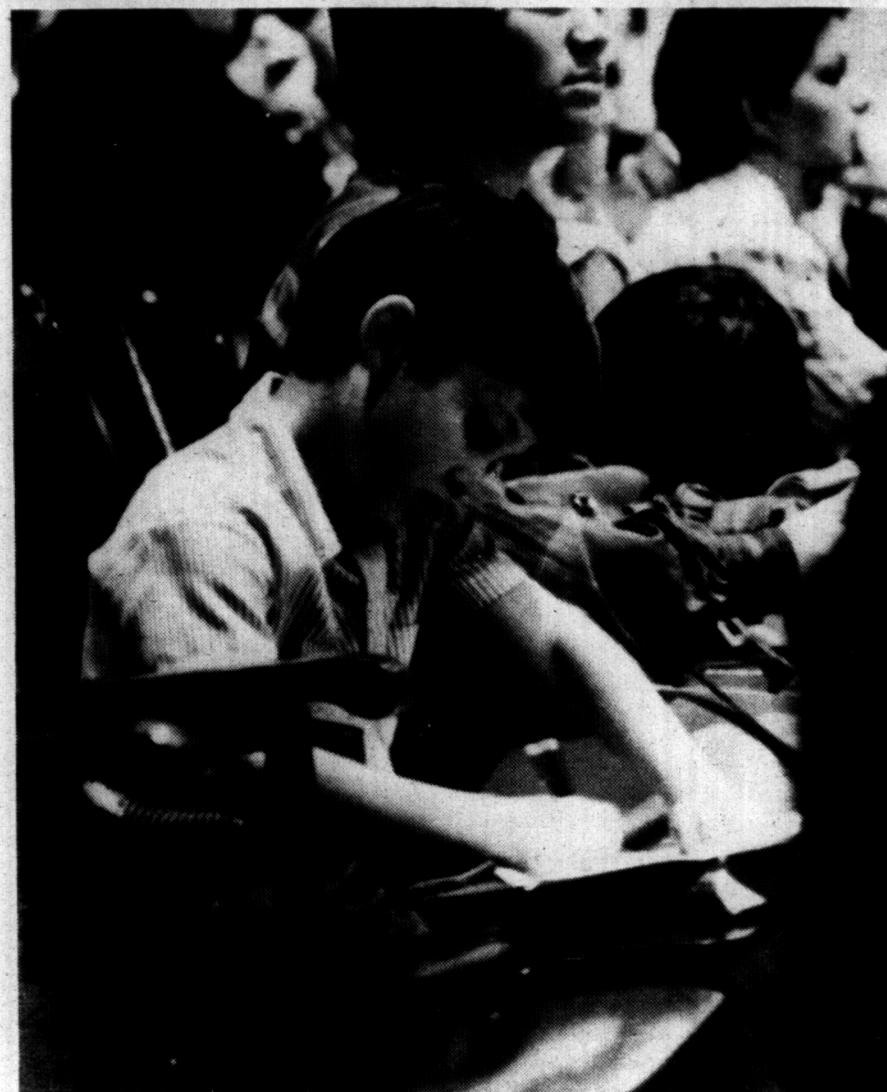
MISSISSIPPI BAPTIST SEMINARY

Term Expires 1988

Gerald Hasselman	Vicksburg
Gayle Alexander	Tupelo
Nathan Barber	Bay St. Louis

Thursday, November 21, 1985

BAPTIST RECORD PAGE 5



Is this child taking notes on Joel Gregory's sermons so he can preach back at children's church? (Billy Hudgens photo)

December ACTS to air convention highlights

Highlights of the 150th session of the Mississippi Baptist Convention will be shown on a number of ACTS and other church TV cable systems throughout the state during the week of Dec. 1-6, 1985. The theme for this sesquicentennial celebration was "Let Us Go And Tell..."

The highlights video tape will feature excerpts from many of the messages preached by Earl Kelly; Joel Gregory, Perry Sanders, Roy Myers, Bill Tanner, Ed Young, John Bisagno and D. L. Lowrie along with a lot of the music presented during the convention.

A special feature of the convention this year was the pageant entitled "People of God" written by Everett Robertson of the Baptist Sunday School Board and directed by Stan Tucker and Billy Lytal of Mississippi College. In addition to highlights from the pageant there will also be some of the historical vignettes that came at various times during the convention sessions featuring some of Mississippi's outstanding preachers and citizens of the past including Benjamin Whitfield, M. P. Lowery, William Harris Hardy, Ashley Vaughn, and D. W. Moulder. Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, will introduce the videotape.

The Department of Broadcast Services, Mississippi Baptist Convention Board, produced the 58-minute videotape from many hours of video

taping done during the convention. Video production facilities at First Church, Jackson, were utilized in the taping and editing.

"If other churches in the state have access to a cable channel, the Broadcast Services Department will be glad to loan them the three-quarter-inch videotape for broadcast," said Farrell Blankenship, department director and producer of the videotape, Ian Richardson of Richardson Productions, Jackson, was technical director. Churches and television stations scheduled to run this highlight tape of the Mississippi Baptist Convention are:

First Church, Yazoo City, Dec. 3 at 9 p.m. and Dec. 6 at 7 p.m., Cablevision 10;

First Church, Cleveland, Dec. 4 at 9 p.m. and Dec. 8 at 8 p.m., Community Cablevision 10;

ACTS of Jackson, Dec. 3 at 9 p.m. and Dec. 5 at 9 p.m., Capitol Cablevision 14;

First Church, Bruce, Dec. 2 at noon and 7 p.m., Dec. 4 at noon and 7 p.m., and Dec. 6 at noon and 7 p.m., Channel 2;

First Church, Hattiesburg, Dec. 5 at 8 p.m. and Dec. 6 at 10 p.m., G. E. Cablevision 6;

ACTS of Lauderdale (Meridian), Dec. 1 at 9 p.m. and Dec. 5 at 9 p.m.; TV Selection System Cable Channel 11;

(Continued on page 15)

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"Preaching Evangelistically" Preaching Conference

Van Winkle Baptist Church, Jackson

December 2-3, 1985

beginning at 1:15 Monday and
concluding at 3:20 Tuesday

Speakers



Ken Chafin,
professor of
preaching,
Southern
Seminary

John Sullivan,
pastor of
Broadmoor
Church,
Shreveport

Joel Gregory,
pastor of
Travis Ave.
Church,
Ft. Worth

James Hightower,
editor of Proclaim
magazine and
pastoral ministry,
Sunday School Bd.

Registration fee of \$10.00 for materials and one meal should be sent to Julius Thompson, director of Church Administration & Pastoral Ministries Department, P. O. Box 530, Jackson, MS 39205.



D. L. Lowrie brings the closing address

President's address

"If we are to be found faithful stewards"

By Charles Pickering, president,
Mississippi Baptist Convention,
1983-1985

Today, the world is watching what we do. On July 24 of this year a case of simple assault which occurred more than 100 miles from Jackson was announced by banner headlines on the front page of the *Clarion Ledger*. Each week there are dozens of such cases filed across the State that are largely or completely ignored by the news media. Why the difference? The case reported by banner headlines involved an argument between two Baptists over who was going to carry the Bible at a Vacation Bible School exercise. Today the people of the world are watching Southern Baptists, and all Christians, just as Christ told us they would. They are asking, "Does the gospel really make a difference in the hearts and lives of men and women?"

People who are in need are watching us. Bill Hickem, president of the Florida Baptist Convention, related an incident that occurred when he was pastor of the First Baptist Church of Panama City. Early one morning, well before daylight, an unhappy young man came to the end of his road and decided to commit suicide. He was planning to drown himself by jumping from a bridge. As he looked back at the city for one last time, he saw the lighted cross on top of the First Baptist Church. He wondered: "Does someone really care? Is there someone who really loves me?" When Bill Hickem arrived at his church that morning, there on the steps, sat the man who a few hours earlier planned to take his own life. He had responded to the symbol of love and compassion atop the church, the cross, and came to inquire if someone really cared. Bill Hickem witnessed to this young man and he accepted Jesus Christ as his Saviour. He was attracted to what he saw at the church, and as a result, he was saved.

Jesus commanded that we should let our lights "so shine" that others might see him through us. As the world watches us today, do they see the light Jesus spoke of or do they see division and strife?

Next year Southern Baptists will be involved in Good News America, a gigantic simultaneous revival effort. I believe a sincere forthright proclamation of the gospel and an exhibition of Christian love will attract a lost world. But, I also believe that a lost world will be turned off by division and strife.

I have never tried to help find a solution for any problem which gave me more of a burden than has the present controversy among Southern Baptists. I see a few people, who, like Samson, are willing to pull the roof down on all our heads, if they cannot have their way. But I'm also convinced that the vast majority of our people do not want this to happen. They sincerely want to serve God, and they are praying for God's will to be done. This is our hope.

But a word of caution — God will



Charles Pickering

not force his will upon us. He will not force us to serve him. He will not force us to work together. God created man with a voluntary will, which he will not violate regardless of the outcome.

At a time when America is facing severe moral problems, when many in a lost world are responding to the gospel, it is no time for Southern Baptists to falter, to fail, and to divide. So in a large sense, the issue we face is a question of stewardship. To whom much is given, much is required. Paul said, in I Corinthians 4:2, "It is required in stewards, that a man be found faithful."

If we are to be found faithful, there are certain things that we must do. Let me emphasize that it takes two to make a controversy. All of us have and will again make mistakes. The suggestions I share here today are applicable to all of us, regardless of who we are. The tasks of Southern Baptists are not our tasks, they are God's tasks. Each of us ought to be willing to genuinely ask, "How can I best serve God in this matter?"

First, if we are to be faithful stewards, we individually and collectively, must submit ourselves to the Lordship of Jesus Christ. There is salvation in none other. Jesus Christ is God's ultimate revelation of himself to man. Jesus taught us by his words and deeds how to live, think, and die. Consequently we should ask ourselves if what we are doing and saying is Christlike, and if it is pleasing to God. We should ask ourselves if what we are doing and saying promotes, or hinders, the Kingdom of God. Submission to the Lordship of Christ is a daily process.

Our purpose should not be to please men of any persuasion, but our purpose should be to please our Heavenly Father who sees and hears all that we do. If we build towers to men, we cannot effectively serve God. When groups who preceded us ceased to submit to God, he raised up other people to carry on his work.

If Jesus were to come back today, and ask us individually and collective-

ly "My children, what have you been doing?" Could we say, "We have been following your example, and have been living a life as you taught and as you showed us." The Bible teaches us that if we are to serve God effectively, we must submit to the Lordship of Christ. Our unity should be at the foot of the cross.

Second, if we are to be found faithful stewards, we must continue to respect, study, and obey God's word. Baptists have always viewed the Bible as the authoritative, inspired word of God. In the Baptist Faith and Message Statement we recognize the Bible as "truth, without any mixture of error."

In the Old Testament parents were given the responsibility of teaching the commandments of God to their children. In the New Testament we are taught to diligently study God's word. When Paul wrote his second letter to Timothy, the Ephesian Christians were persecuted from without, and polarized from within. Paul gave Timothy some good advice, when he said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (2 Tim. 2:15, KJV)."

Some modern versions translate this verse as "rightly" or "correctly handling the word of truth." The extent to which we are to study God's word is clearly set forth when Paul suggests that Timothy should be as diligent in his study of God's word as a "workman approaching his work." To correctly handle God's word we must read and interpret the Bible as a whole. Christ should be the criterion for our interpretation of Scripture. That, too, is included in the Baptist Faith and Message Statement.

But we must do more than study Scripture, we must also obey it. The world is much more interested in the sermon we live, than in the sermon we preach, although I recognize it is much more difficult for us to live a sermon than to preach one.

Third, if we are to be faithful stewards, we must exhibit Christian love toward each other. Jesus said the command to love others is the second greatest commandment of all, the first being to love God, and together these two commandments summarize all of the prophets and the law. Paul said love is the greatest gift God gives to man and that all of our good works are in vain without love. John said if we don't love our Christian brothers, we do not know God. This is strong language. Our love for one another grows out of our love for God.

On the night before his crucifixion Jesus prayed for his disciples, and "for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20-21). In another passage Jesus said, "Love one another. As I have loved you, so you must love one another. All men will know that you are my disciples if you love one another" (John 13:34-35 NIV). Our love for you

another demonstrates to the world that we are Christ's disciples. It is a light that brings others to salvation. I am convinced that the negative commands are much easier to keep than the positive commandment to love others.

If we love one another we will respect one another. This does not mean we cannot disagree, but it does mean that when we disagree we will do so with kindness, with gentleness, and with respect for the views and rights of others. It means that our discussions will be conducted in a Christlike manner. Love is not jealous. Love is not spiteful. Love is not abstract, but calls for concrete action.

If we have Christian love, we'll listen to each other. Every time I see people sit down and stop talking at each other, and start listening, but hearing, I see a transformation. It is clear to me that differences between most of us are not nearly as great as we sometimes perceive them to be.

If we have Christian love, we will affirm one another. We may use different approaches and different methods, but we are laborers in the same vineyard. We may have different gifts, but we should appreciate and affirm what others are doing to serve God.

We should spend more time examining our own lives, than we spend examining the lives of others. That Christians should love each other is one of the most oft repeated themes of the New Testament. Love is constructive. It seeks the good of others.

Fourth, if we are to be faithful stewards, we must avoid things that are divisive, and that are not essential to our serving God together. Paul said he did not eat certain meat, in order to avoid offending a weaker brother. Timothy was circumcised so as not to offend Hebrew Christians. We do not have to exercise every right that is ours, nor do we have to demand every freedom to which we are entitled. There are some things we should do and some things that we should not do for the common good.

No end, regardless of how laudatory, justifies the use of unChristian means. We need to recognize things that are wrong, even when they are done by someone with whom we ordinarily agree. We need to recognize right, even when it is done by someone with whom we ordinarily disagree. We need to quietly, gently, in Christian love discourage action that is wrong or divisive and especially when it is done by our friends. In the 6th chapter of Proverbs we are told that God hates six things including "one who spreads strife among brethren." Again, those are strong words from the Bible.

We need to look very carefully at what is basic and essential for our ministry together. Our goal is to bring glory to God and to be effective stewards for him. Things that bring honor to God and make us effective stewards of his are the things we should do, leaving the others undone.

Fifth, if we are to be faithful stewards, we must be humble. There are a number of things in the Bible

that are not completely clear. But the teachings about humility are not among them. Jesus taught that the greatest in the kingdom of heaven would be the one who would be a servant, the one who would humble himself as a child. Peter called upon us to clothe ourselves with humility. Micah said that we should walk humbly with God.

My pastor in a recent sermon pointed out that Jesus said we should rejoice in what God has done for us, and not in what we have done for God. We should not feel that God ought to be grateful to us for what we do for him. For we have no power other than that given to us by God. We have no power that cannot be taken away by God. We are saved by his grace and we serve him in his power or we do not serve him at all.

I am firmly convinced that if all of us, who have any role of leadership in the Southern Baptist Convention will humbly walk with God and will say, in sincerity, as did John the Baptist, "He must increase, but I must decrease," (John 3:30) God will solve our problems.

Sixth, if we are to be faithful stewards, we must maintain integrity in our contacts with one another. Engineers tell us that the bumblebee should not fly, because its wing span is too short. The bumblebee does not know this, however, and it keeps right on flying. Some experts on organization have looked at the Southern Baptist Convention and have said that it should not function. It is a massive organization with no centralized authority. Our organizational structure is based upon a voluntary commitment to cooperate together in promoting the work of God's Kingdom under the Lordship of Christ. To function such an organization must be based upon mutual trust. Integrity is absolutely essential for mutual trust to exist. It is a necessary virtue where men and women must depend upon each other. One of the highest compliments that can be paid to any individual is to say "he is a man of his word. If he tells you something, you can depend on it." The Scriptures teach that we "should lie not to one another." Jesus referred to himself as "the way, the truth and the light" and said we should keep our word without the necessity of an oath.

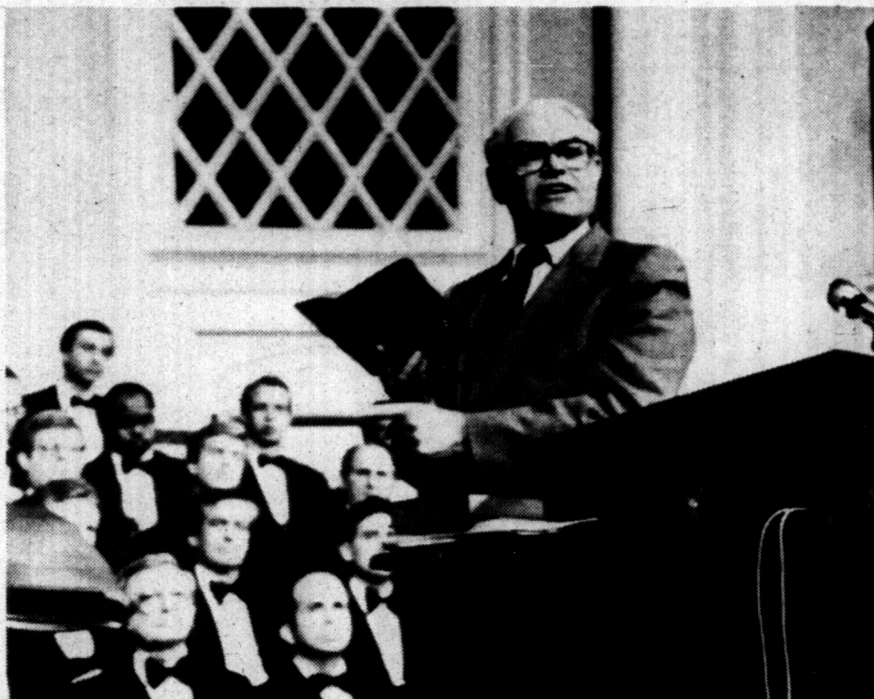
Consequently, since our cooperative effort is based upon trust, and trust is dependent upon integrity, we must make sure that in our words and deeds we reflect truth. Since people respond and react to what they perceive to be reality, we must be very careful to avoid misperceptions. In our Christian activities with each other, we have a responsibility not only to tell the truth, but to make every possible effort to make sure that there are no misunderstandings. This is the only way that we can make a voluntary organization such as ours work.

Seven, if we are to be faithful stewards, we must respect the collective judgment of Baptist bodies as to the work of that particular Baptist

(Continued on page 12)



The Mississippi Singing Churchmen in full formal dress perform during the Monday evening session of the convention.



Earl Kelly closes his Monday evening convention message with the question, "Do you really care?"



Second vice president Mrs. Charles Tyler of Collins, introduces the young man who made the report for William Carey College, student government president Brett Valentine.

(Photos by Tim Nicholas)



Chaplain Tommy Randol, who sang during the convention, visits with his pastor, Frank Gunn, between sessions.



The Broadmoor choir of Jackson sang "The Potter" with Libby Moffett at the potter's wheel demonstrating the forming of a vessel. They were directed by J. M. Wood, minister of music at Broadmoor.



A happy member of the Rocky Creek choir sings out prior to the sermon delivered by pastor Roy Myers.

Ireland's Baptists . . .

(Continued from page 3)
bags and they've gone home.

"What kind of impression does that make on the local people?" Grant asked. "I could quote other instances."

Missionaries coming to work in Ireland must be prepared to "leave the U.S. situation behind," Grant said, because Irish Baptist congregations, in numerical strength, are "not the success story according to the standard of many Americans." Many churches have only five to eight strong members. But, without such churches, "there would be no gospel life" in many Irish towns, Grant said.

For many Irish Baptists, "success amounts to faithful work, just plodding away . . . sowing the seed all the

time. The work (in Ireland) has never grown phenomenally, but it has grown steadily." The union's membership stands at 8,200, up from 3,500 in 1940. But participants in Irish Baptist congregational life number more than 20,000, Grant said.

"The membership (of a church) is always smaller than the congregation," he commended. "It's a bit healthier than having a larger membership than your congregation."

Grant estimates there are 1.5 million people in Northern Ireland, the majority of whom are nominal Protestants, and three to four million in the Republic of Ireland, the vast majority of whom are Roman Catholic.

Art Toalston writes for the FMB.



Edwin Young preaches Monday evening.

Homecomings

Line Creek (Scott): homecoming, Nov. 24; annual "Harvest Day," honoring 50 year members; worship, 11 a.m.; lunch in fellowship hall; worship service, 1:30 p.m.; James Chandler, pastor.

Cherry Creek (Pontotoc): Harvest day, Nov. 24; Sunday School, 10 a.m.,

workshop, 11 a.m.; Joe Herndon, Estes Park, Colo., home missionary and former pastor, speaker; dinner on grounds; \$10,000, goal to remodel and add to pastorium (purpose of day); R. J. Wilemon, interim pastor.

A homemade friend is better than one you buy.

Baptists join

(Continued from page 3)
sive the loss of life is," said the mission's administrative chairman, Ellis Leagans.

None of the 80-plus Southern Baptist missionaries assigned to Colombia and no Colombian Baptist congregations are reported among the volcano's victims. The closest missionary to the disaster is Leagans, who has been living in Ibaguá, a city of a half-million people about 75 miles south of the disaster area. When the eruption occurred, Leagans and his family were in Bogotá, about 125 miles to the east of the volcano.

There was a small Baptist congregation in Armero about 15 years ago, Leagans said, but he knew of no current Baptist meetings in the city. The volcano had been smoking for several weeks but scientists had expressed no alarm. The volcano has not erupted in recent history.

The extensive damage was caused not by lava and ashes, Leagans said, but by landslides rushing down the 15,000- to 16,000-foot Andes Mountain slopes into the Magdalena River. Heavy rains during the past two months contributed to the rampage, he said.

Art Toalston writes for the FMB.

In Mexico City

"Up-and-Outs" are hard to reach—but "God is doing something"

By Martha Skelton

EDITOR'S NOTE: What happens when God's people pray? The following story gives one example.

MEXICO CITY, Mexico—Just back from a trip to France, the young woman was already bored. She put on a new Parisian outfit, went out and jumped into the swimming pool of her Mexico City home. She then redressed and did the same thing again. It was the only thing she could think to do that she had never done.

Baptist representative Pat Carter used to ask himself what would happen if the gospel message could be focused on the professional, upper class people in Mexico City, people like that young woman. "They are difficult (to reach), but isn't God doing something?" he thought.

Anastasis Baptist Church is his answer.

In 1982, as minister of extension and youth at Peniel Baptist Church in Mexico City, Carter approached the young people with his vision. "I'm going to look for God's initiative in an upper class area to begin a new work," he told them. His vision became their challenge.

"Why don't we pray and ask God to show us what to do?" he asked them.

"Well, the nice thing about young people—they enjoy doing crazy things. They thought it was a great idea although they had no idea how the Lord was going to do it, and I didn't either," he admitted.

Someone said, "Let's fast and pray on the weekends." Another suggested they follow Jewish practice and fast sundown on Friday to sundown on

Saturday, then have a meal together. And so they did. They had retreats, spending all night in prayer.

Things started to fall into place. A Bible study was started, and more. Carter felt led to list the activities Christians might use to reach their target group. There were concerts, business breakfast fellowships, art exhibits, Christian counseling. Anastasis grew along the lines of these ministries.

"What happens when people pray?"

Last summer Anastasis organized as a congregation with more than 30 baptized members. It chose the name Anastasis, the Greek word for resurrection.

The church has developed several major ministries, including counseling, outreach, and worship/Bible study.

The counseling ministry came with the territory. Carter's concern was reaching the busy executive, the neglected spouse, the alienated children of this segment of society. "Their families are destroyed, their children reject all values. It is a tin foil existence in which there is an intense inner family suffering, a complete rejection between parents and children, husbands, and wives. Personal relationships are terrible," he said.

He had been busy in church planting and theological education for years, but felt God's leadership to resign the presidency of Mexican

Baptist Theological Seminary, Mexico City, to pursue his ministry vision. He left responsibilities in an organized, institutional ministry to "just drop down into a community as a Christian and see what happens."

Carter prayed for an office in the key business sector of Mexico City, one he could afford with Southern Baptist help. A newspaper ad brought him a possibility. A man facing business reverses was trying to sublet an office that was just what Carter had been looking for. The two men talked with the landlord, and before he knew it, Carter had his first location and his first contact for the new ministry—the businessman, Jose Poot.

Poot was doing well training business executives in English when the bottom dropped out of his business. He was deeply in debt and having family problems when he met Carter. "He started coming by and saying, 'I just want you to pray with me.' I began to explain to him slowly what a personal relationship with Christ meant. Over a period of about a year, he came to understand what it meant to accept Christ. And at a breakfast we had in a downtown hotel last year, he made his first public profession," Carter explained.

"It showed me that by helping people we can gain an entrance to their hearts and their minds. And this has been my goal," Carter said.

Anastasis designs unique outreach activities to reach its community. For instance, the church uses cultural ac-



Porfirio Bas (center) was a well-known singer and soap opera star when he accepted Christ in 1984. Now a Baptist, he recently performed a Christian contemporary music concert for Anastasis Baptist Church as part of its outreach to Mexico City. Among those rehearsing with him is Southern Baptist representative Susan Gay. (FMB) PHOTO By Joanna Pinneo.

tivities and family-oriented events not only to serve people, but also provide a platform from which their members can give personal testimonies of what Christ means to them. Anastasis members have relatives and friends who hesitate to enter an evangelical church. But they feel free to attend these events, which are held usually in a public hall or auditorium.

The idea is to present the gospel to the public and then establish personal contacts, personal leads, Carter explained. They have sponsored classical music evenings, concerts by a well-known Christian popular singer, drama and art exhibits, film showings, dialogue with students and/or university professors.

Anastasis keeps Bible studies going on a rotating basis. They are held around Mexico City wherever there is an interest, not only in the exclusive residential areas. The church is currently conducting five such Bible studies.

The group meets for worship and Bible study Sunday mornings but their main worship time is Sunday night. The services are, for the most part, informal. "We cultivate a family relationship. We sing mostly biblical choruses with a guitar and traditional hymns with a piano. There is a lot of emphasis on testimonies. Members of Anastasis plan the worship services," Carter said.

They rent a church's facilities, but are starting a fund to provide their own building.

The church began through prayer and is continuing to use prayer to bring God-inspired creativity to its effort. In its worship, sponsoring of community events and its counseling center, Anastasis is working to bring Christ to people who think they have everything yet lack what is most important.

Boy Scouts reaffirm 'duty to God'

IRVING, Tex. (EP) — The national Executive Board of the Boy Scouts of America has approved a "Reaffirmation of the Position of the Boy Scouts of America on 'Duty to God.'" Part of the resolution reads, "While not intending to define what constitutes belief in God, the Boy Scouts of America is proud to reaffirm the Scout Oath and its declaration of 'Duty to God.'"

The reaffirmation came after a conflict had arisen, in which Boy Scout Paul Trout, an atheist, had been denied promotion to "Life Scout" because of his refusal to subscribe to the requirements for the post, one of which was belief in a Supreme Being.

The Boy Scouts of America allowed Trout to become a "Life Scout" by dropping a definition of God as a "Supreme Being" and allowing each scout to determine what, if anything, the reference to God means. This allowed Trout to subscribe to the Scout Oath and Scout Law.

The Scout Oath says, in part, "On my honor I will do my best, to do my duty to God and my country, and to obey the Scout law." The latest edition of The Official Boy Scout Handbook, published in February 1979, reads, "A scout is reverent." All Scouts show this by being faithful in their duty to God.

While the Scout leadership has determined not to "define what constitutes belief in God," the phrase apparently means nothing that would prevent an avowed atheist from continuing as a "member in good standing."



Anastasis Baptist Church in Mexico City faces building a facility in the exclusive Lomas de Chapultepec area, where land sells for no less than \$225 a square meter. Directors of the Anastasis nonprofit organization met at a bank recently to open

an account for a building fund; their goal for their first year is 20 million pesos (approximately \$80,000). Pat Carter, a Southern Baptist representative working with Anastasis, is pictured signing the bank papers. (FMB) PHOTO By Joanna Pinneo.

Faces And Places

by anne washburn mcwilliams

"O give thanks"

From the rising of the sun unto the going down of the same the Lord's name is to be praised (Psalm 113:3).

Today I am thankful for apples, airplanes, artists, bicycles, babies, Bibles, cabbages, chrysanthemums, cameras, dictionaries, dachshunds, ducks, eggs, edelweiss, electricity, friends, family, fish, gasoline, guano, guinea pigs, hearing aids, honeybees, holly trees, ice cream, impulses, independence, jacks, jars, juries, jaws, kettles, keys, knuckles, lakes, laughter, laws, love, morning glories, mountains, marshmallows, microscopes, newsprint, noses, nutcrackers, oatmeal, oleo, oxalis, paper, peaches, peacocks, quail, quick stop stores, quiet, rain, radios, rakes, sunshine, Sundays, sight, typewriters, teachers, thermometers, umbrellas, understanding, Ursa Major, veins, valves, vacations, windows, water, words, work, X-rays, xylophones, xenia, yams, yarn, yellowhammers, zithers, zoos, and zwieback.

O give thanks unto the Lord; for he is good . . . (Psalm 118:1a).

Thursday, November 21, 1985

BAPTIST RECORD PAGE 9

New committee members elected

Johnny Walker, Lucedale, chairman, presented the report of the Committee on Committees Monday afternoon, Nov. 11, to the Mississippi Baptist Convention. He recognized the other members of the committee: Mrs. Bill Duncan, Booneville; Ed Cooper, Oxford; Jimmy McFatter, Bassfield; and Mrs. Murray Alexander, Greenville.

The report was adopted and the following committees were elected.

Order of Business Committee

Hal Buchanan — Layman, Tupelo
Tommy Vinson — Pastor, Colonial Hills, Southaven

Committee on Nominations

Odean Puckett — Pastor, First Church, Natchez, Chairman
Fred Selby — Pastor, Main Street Church, Hattiesburg

Richard Spencer — Pastor, First Church, Plantersville
Billy Ireland — Layman, Greenville

Mary Ann Cooper — Layperson, Carthage

Baptist Record Advisory Committee

Gary Holland — Layman, Pascagoula
Martha Chambless — Layperson, Oxford

Time, Place, Preacher Committee

David Grant — Retired pastor, Jackson, Chairman
Maurice Flowers — Director of Missions, Jones County
Jerry Estes — Pastor, New Hope Church, Gulfport

Gerald Harris — Pastor, Colonial Heights Church, Jackson
Larry Fields — Pastor, Harrisburg Church, Tupelo

Resolutions Committee

David Spencer — Pastor, First Church, Long Beach, Chairman
Becky Bennett — Layperson, First Church, Ripley
Julian Fagan — Pastor, First Church, Pontotoc
Ed Gandy — Pastor, First Church, Kosciusko
Tommy Tutor — Pastor, Oakhurst Church, Clarksdale
Phil Walker — Pastor, First Church, Summit
Jean Benton — Layperson, First

Church, Brandon Constitution and Bylaws Committee

Mary Libby Payne — Layperson, Pearl, Chairperson
Ed Holmes — Chaplain, V. A. Hospital, Gulfport
Ken Bishop — Pastor, First Church, Fulton
Danny Prather — Pastor, Inverness
Jimmy Porter — Pastor, First Church, Louisville
Statistics about Committees
Pastors — 16
Laypersons:
Men — 4
Women — 5
Director of Missions — 1

Marcus Finch elected chairman, Baptist Record Advisory Committee

Marcus Finch, pastor of Oakland Heights Church, Meridian, has been elected chairman of the Baptist Record Advisory Committee for the second time. Finch began serving his second term on the committee with the 1984 Mississippi Baptist Convention, and was elected chairman when the committee elected officers this year. He also served as chairman during his last three-year term.

Owen Lusk, editor and publisher of the Magee Courier, was named vice-chairman. He is serving in his first term. Evelyn Keyes, advertising coor-

dinator for the Baptist Record, was re-elected secretary.

New members added to the committee at the 1985 convention were Martha Chambless of Oxford and Gary Holland of Pascagoula. Holland has served on the committee previously. He is executive editor of the Mississippi Press Register of Pascagoula.

Those rotating off the committee at this year's convention were Ferrell Cork, pastor of First Church, Aberdeen, and Robert Jackson, former pastor of First Church, Brandon.

Letters to the Editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record.

Christian rock

Editor:

This short letter is in regard to the ordeal of "Christian Rock." There seems to be a big hassle about the Christian in Christian Rock. Jesus once spoke to His disciples concerning a matter similar to this. (Mark 9:39-41)

John said to Him, "Teacher, we saw someone casting out demons in your name, and we tried to hinder him because he was not following US."

But Jesus said, "Do not hinder him, for there is no one who shall perform a miracle in my name, and soon afterward speak evil of ME."

For he who is not against us is for us."

How can people sing Christian Rock, witnessing through song and devotion with people getting saved, some of whom become missionaries, and after singing, giving devotion-testimony, then speak evil of our Lord when in fact they are doing it to begin with in the very name of our LORD. We are not to hinder Christian Rock just because it is not the way we praise the LORD. We may not understand what the words are saying in the

songs, but that is probably because it is not designed for us. It is designed for the street kids and the youth of the church who listen to all that other junk. This is designed in their language so that they can understand it. If we sing beautiful songs like WASHED IN THE BLOOD or songs about ZION to them, they would not understand just like we do not understand about Christian Rock. These songs are made and sung for them, not necessarily for us. The groups are just doing their part in the Kingdom of God to reach the world that is dying and going to Hell.

I am not saying that I am for Christian Rock or against it. What I am trying to do is list the facts as I see them from within the Bible. We are to fight the wolves of the world, not another Christian brother or sister. Romans 12:4-21 tells us that we all have different jobs but yet we are still of the same Kingdom. (Many members yet one BODY.) Those jobs are to fight the wolves of the world in different ways since they come in different forms.

James W. Wade
Southwest Mississippi
Junior College Student
McComb

The above letter was mailed before the announcement last week of an end to the discussion on Christian rock. Therefore we are printing it. This will end the discussion as all who may have responded before the announcement have been heard from.—Editor.

The Patterson firing

Editor:

I have just read the article in the Oct. 31, 1985, Baptist Record pertaining to the firing of Southwestern Professor Farrar Patterson. I have also read the article giving Patterson's side of this affair.

I am the first to admit that I don't have the "facts." After all, the trustees saw fit to have a closed-door session.

Over the years, though, I have developed a certain ability to read between the lines where the truth generally lies.

It is extremely interesting that the first professor in the history of Southwestern Seminary with a tenured status to be fired happens to be a conservative. God knows I'm not against firing tenured professors . . . if we fire the right ones.

We have had professors of all sorts of liberal beliefs (really, unbelief) who have held forth for years, and we were told that each professor had a right to his personal views and that academic freedom demanded that they be protected and no action has ever been taken in their case.

President Dilday never proved any of his charges. The idea that a professor of 17 years should submit his lesson plans for prior approval is asinine on its face. I've seen the same stunt pulled on a dedicated fellow worker with 30 years service as an excuse for dismissal. She, too, refused to participate in the farce.

This kind of shoddy play-acting and vindictive authority does infinite

harm to Christian Institutions.

Incidentally, if Professor Patterson is a poor teacher, why did it take 17 years to find that out?

Roy V. Sims
Jackson

A good convention

Editor:

I am sure this is only one of many letters you will receive concerning our recent state convention. Yet, I felt compelled to express my joy and appreciation for that meeting. For me, it was more of a revival than a convention. The "spirit" of the meeting was certainly a healing ointment on the wounds of Mississippi Baptists. I would like to publicly thank the Program Committee for splendid sessions; the messengers for a cooperative attitude; Mr. Charles Pickering for superb leadership; and, most of all, Almighty God for the manifestations of his presence at our convention.

To me, and I hope to all present, the convention was challenging, inspiring, Christ-centered, and God honoring. (To show you how much I enjoyed it, I only made one trip to the bookstore exhibit and stayed only 10 minutes. I did not want to miss a thing.) A list of all the positive characteristics of this convention would be too lengthy for this letter. All I wanted to do was say "thank you" to all who had a part in planning this year's meeting. For me, it was indeed time well spent. May God continue to

bless Mississippi Baptists as we continue to serve him.

Tommy Dobbins, pastor
Rawls Springs Church
Hattiesburg

Inappropriate language

Editor:

The convention is over. Reports were good — sermons were good — Bible Treasures were of the best ever!

However, in the closing moments of the convention, I was more than slightly embarrassed when one departed from the traditional social graces and used dialect which seemed inappropriate in a Christian meeting to emphasize his viewpoint.

Name withheld
by request

Distribution by criticism

Editor:

I have really been disturbed the way God's servants have been critized in the letters to the editor.

The last year or so I have been disgusted with Christians judging each other. I know this is not pleasing to my God.

Judge not that you be not judged (Matt. 7:1).

We have to become as one in Christ (Gal. 3:28).

After many years of subscribing to the Baptist Record, at this point I feel I do not want to subscribe to such critical comments. Perhaps it would be better these letters were never published.

May Watkins
Carriere

Relief continues to pour into Mexico City

MEXICO CITY, Mexico (EP) — Christian relief aid continues to pour into Mexico City, as that region struggles to recover from devastating earthquakes. Mexico City's disastrous earthquakes of Sept. 19 and 20 claimed more than 5,000 lives, and left 40-50,000 homeless.

Youth With A Mission's 11,695 ton mercy ship, M/V Anastasis, will be involved in a project now under consideration, which would bring 1500 temporary shelters, constructed from acrylic-coated fibre rock, to Mexico City's homeless.

Fifty temporary houses, called "Hope Houses," and one 1,100 square-foot multi-use building have already been delivered to Mexico City by Food for the Hungry, an international relief and development agency. The organization has also directed more than \$750,000 in medical supplies and food to Mexico since the earthquakes struck.

The Salvation Army is assisting in earthquake relief as well. During the first few days after the quakes, the Salvation Army gave out 8,500 hot meals, 14,000 sandwiches, and 2,700 articles of clothing. The Salvation Army is airlifting 10,000 pounds of medical supplies and tents to Mexico City from San Francisco.

Christ for the Nations, Inc., sent \$250,000 in emergency medical supplies to aid the homeless and needy in Mexico City. Freda Lindsay, president of Christ for the Nations, said, "The quakes are over but the rebuilding and aid for Mexico has just begun."

Working through the Mexican Evangelical Committee for Emergencies and Development, World Relief is providing water, food, and medicine for 10,000 people. World Relief also will loan 100 tents to needy families, and will help 500 families rebuild adequate housing.

Northern Plains Baptists give vice-president power

BILLINGS, Mont. (BP) — The Northern Plains Baptist Convention approved constitutional changes at its annual meeting in October which added responsibilities to the elected offices of first and second vice-president.

The first vice-president is now a member of the program committee and is chairman of the committee on committees and the second vice-president is chairman of the

nominating committee.

Elected to head the three-state (North Dakota, South Dakota and Montana) convention were Skip Gordon Dean, pastor of Calvary Baptist Church in Rapid City, S.D., president; Grady Cockerhan, pastor of First Southern Baptist Church, Great Falls, Mont., first vice-president; and James Eller, pastor of Buelah Baptist Church, Buelah, N.D., second vice-president.

Homecomings

Cherry Park, Clinton (Hinds): homecoming, Dec. 8; activities begin during morning worship services.

Revival Dates

Hardy (Grenada): Nov. 22-24; services begin each evening, 7 p.m.; Ralph Culp, Eddie Clemmons, and Ralph Marshall, Jr., guest speakers; worship service, Sun., Nov. 24, 10 a.m. with old-time camp meeting theme; followed by dinner on the grounds; revival will start five-year celebration of Hardy's 150 years of God's service in the Hardy community; Gary Black, pastor.

Correction

An article in the Nov. 14 issue of the Baptist Record concerned the 25th anniversary of Unity Church, Magnolia. Names of the pastorates of the two afternoon speakers were accidentally reversed. Correct wording should have been "Troy Bankston is currently pastor of the Mesa Church of Tyler-town. Kent Campbell is currently pastor of Arlington Church in Bogue Chitto." Both are former pastors of the Unity Church.



Crosspoint camp is coming to Clinton

CLINTON—Mississippi College will be one of seven locations for Crosspoint, a new sports camp for children and younger youth, to be held for the first time during the summer of 1986.

The Mississippi College camp is scheduled for June 30-July 5.

Sponsored by the Church Recreation Department of the Sunday School Board of The Southern Baptist Convention, the week-long camp will offer beginner and intermediate skill development in one of six sports for

boys and girls who have completed the fourth through eighth grades. Sports to be offered include basketball, baseball, football, tennis, gymnastics and soccer.

The cost for the camp will be \$195 which includes all expenses except transportation.

For more information about Crosspoint, contact the Church Recreation Department, MSN 166, 127 Ninth Ave., North, Nashville, TN 37234.

NO.

You can not be excluded from the Church Insurance Program, even if you have been denied coverage under this plan before.

This year, the Southern Baptist life and medical plan is better than ever before. So if you thought about enrolling in the past and didn't, now is the time. Or if you've ever been denied coverage, now you can get full life and medical benefits, no questions asked, except for health conditions diagnosed or treated within six months prior to your date of coverage.

To make it as easy as possible for you and your family to sign up for this excellent protection plan, we're having a special enrollment period from October 1-November 30.

You'll find that life rates have been reduced up to 30% for some age groups. Also, if you're enrolled in the plan from January to November next year, you won't be billed for your December medical premium—which means you get 1 month's medical insurance absolutely free!

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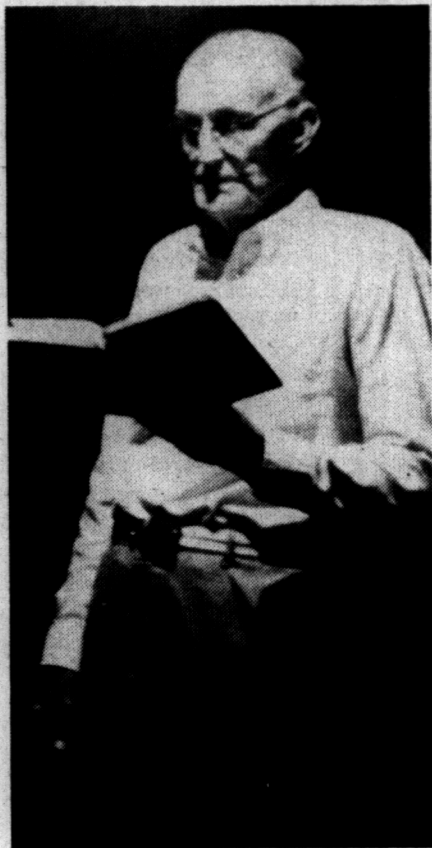
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Just for the Record



Beavers



Brawner

Danny Beavers recently preached in an old-fashioned brush arbor revival reminiscent of yesteryear. The singing was led by **Mody Brawner**, who was saved in a brush arbor revival. Both are members of Wheeler Grove Church in Corinth. Kara Blackard is pastor.



The sixth graders at **First, West Point**, received certificates for the Bible Searchers Memory Plan, Level of Excellence. Pictured, left to right, are Sheila Gwathney, Amy Glasgow, Suzanne Robinson, Lori Smith, Michelle Landess, Virginia Farrar, teacher, and Allie S. Vance, director. David Hall is pastor.



Highland, Vicksburg recently held a recognition service for GAs. Pictured are the girls earning Mission Adventure badges, (front row) Tara Hall, Amanda Jones, Alisa Jones, Mandy Taylor; (back row) Betsy Haynes, Heather Handley, Amy Hanks, Mitchell Clark, Amanda Richardson and Kathy Jones. Mrs. Jackie Richardson is GA leader and William Patten is pastor.

Jackson County to sponsor revival preparation meet

Jackson County Baptist Association will hold a "Good News, America — God Loves You!" Pastor/Church Revival Preparation Conference on Nov. 21. The conference will meet at First Church, Escatawpa, from 1 until 4 p.m.

Program personalities will include Bailey Smith, full-time evangelist, and former SBC president; Clifton Duvall, Evangelism Department, Home Mission Board, SBC; and Guy Henderson, state evangelism director.

Henderson will present an overview of the Good News America Revival

Planbook. (Each pastor present will receive a copy of the book at the beginning of the session.) The book covers all the mechanics and has a countdown calendar for six weeks prior to the Good News America Simultaneous Crusades next spring.

Duvall, a pastor for 33 years before going as Prospect Discovery consultant for the Home Mission Board, will lead a discussion on how to locate and enlist prospects for the church.

Smith will deliver a message on evangelistic preaching.

Roger Dorsett is executive director, Jackson County Association.

Missouri Baptist Convention approves reorganization

ST. LOUIS (BP) — Approval of a new organizational structure for the executive board staff and a statewide kickoff for Good News America highlighted the annual meeting of the Missouri Baptist Convention last month in St. Louis.

The new organization combines departments from several other staff areas to recreate a church services division which includes cooperative program and stewardship promotion, church administration, church minister relations, and annuity and insurance.

The office of evangelism, previous-

ly under the state executive director, was placed in the renamed missions/evangelism division. Also the departments of Christian moral concerns and family ministries were eliminated and their work assigned to the church training department.

The only recommendation turned down by the 1,674 registered messengers was the creation of an executive board position to coordinate the work of the convention's seven related institutions — four colleges, a children's home, a hospital and a home for senior adults. The position was opposed by six of the seven agencies.

Clower story will be movie

Add "Movie Star" to the list of credits for Country humorist, recording artist, Grand Ole Opry star, radio personality, and active Southern Baptist Jerry Clower.

The Mouth of Mississippi has been tapped to star in a movie depicting his life story from Sept. 28, 1926, when he "first saw the light of day" in Amite County, Mississippi. Jerry now spends over 200 days a year touring the country telling tales of growing up in the South and experiencing life with his "friend" Marcel Ledbetter.

Life Productions, Inc., a film production and distribution company headquartered in Atlanta, will be shooting Jerry's life story November with a release date expected in the spring of 1986.

Shooting on location throughout the South, using interviews with Jerry and a voiceover narration, the film crew will follow Jerry through every aspect of his life as an entertainer, businessman, father, husband, and church member.

The final outcome is expected to be a spiritually uplifting and motivational story that will serve as a model for everyone who sees it.

Research for the scripting will focus on information found in Jerry's two inspirational books, *Ain't God Good!*, and *Let The Hammer Down*, and in-depth interviews with Clower and his long-time Personal Manager Tandy Rice.

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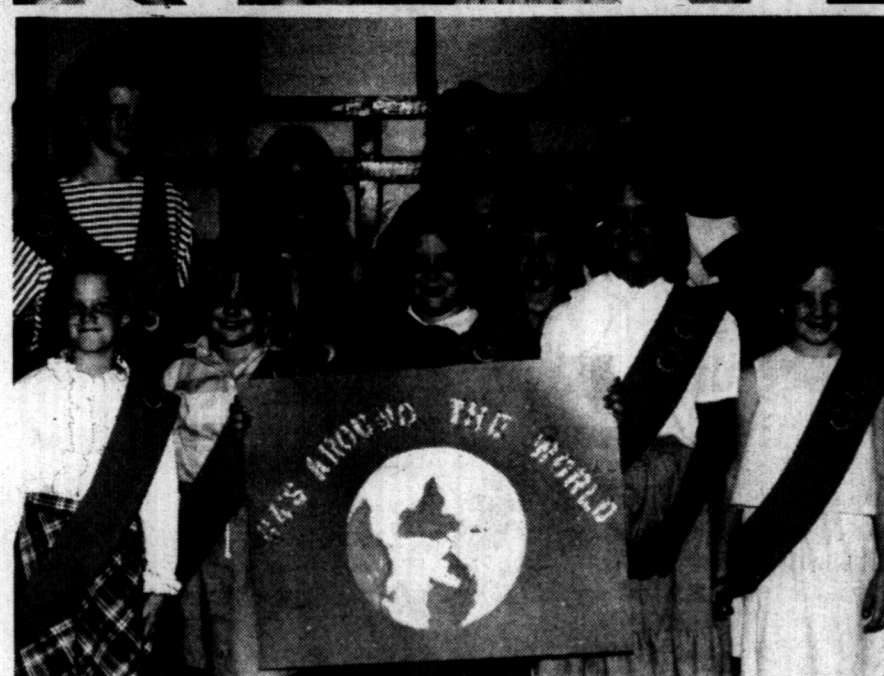
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Cleary Church, Florence, held a GA recognitions service. The theme was "GAS Around the World."

The third and fourth grade GAs wore the national dress of countries they have visited through their magazine, **Discovery**. Top photo, front row, left to right, Kelley Seitz, Puerto Rico; Christine Yarbrough, Spain; Melinda Redditt, Spain; Rhonda Sullivan, Japan; back row, Karen Matthews, Bahamas; Mica Mitchell, Germany; Allison Wheeler, Oklahoma; Stephanie Roberts, Scotland; and Kim Walters, Korea.

The fifth and sixth graders presented a choral reading "God's World Today." The first and second graders gave the introduction to the service. Bottom photo, front row, left to right, Melanie Lieb, Brandy Collins, Amanda Fillingame, Caroline Gatlin, Vicki Munn; back row, Jackye Munn, Amanda Alford, Lori Wheeler, Suzanne Mace, and Melissa Gatlin.

'If we are to be found faithful . . .'

(Continued from page 6)

group. Baptist bodies represent the nearest thing I know to pure democracy. It has been and continues to be our prayer and belief that men and women, who study God's word, and who seek his leadership in prayer, will find collectively his will for that particular body. These decisions must be respected.

Any action which limits Southern Baptist bodies from making collective judgments by majority vote will ultimately fail. But let that decision be made by Southern Baptists, and not by secular courts. We have no business involving secular courts in disputes about church matters. Paul warned us against this. I sincerely hope such an event does not happen. But if it does, let us remember, two wrongs do not make a right. If others make a mistake, let's not make the situation worse.

There is no way that a Baptist body can cooperate and work together effectively, unless we are willing to respect the collective judgment of those who make up that particular body. That is how we are organized. It is how we have functioned over the years, and it is how we will function in the future if we are to make our best effort for God.

Eighth, if we are to be faithful stewards, we must recognize the real enemy. Just before the Battle of Trafalgar, Admiral Nelson found two of his officers engaged in a heated argument, and about to fight each other with swords. The Admiral stopped his men and pointed to the French fleet and said "There is the enemy." We as Christians need to remember the same thing. The basic conflict in the world today is between belief in Jesus Christ and unbelief in Jesus Christ. Our enemy is Satan. Our purpose is to serve Christ and thus overcome Satan.

You might have heard of the incident that happened recently on an airline here in the United States. A stewardess brought food to the passengers. A young man refused the food, saying he was fasting and praying. A Christian seated next to the young man, responded, "Then you must be a Christian?" The response of the young man startled the Christian. His reply was, "No, I'm not a Christian. I worship Satan and I am fasting and praying that Christians, and especially Christian ministers, might fail, as that is the best way to undermine Christianity."

To divide us, the devil will magnify any differences that we have. He will emphasize all of our shortcomings to accomplish his purposes. Satan is powerful, and he uses his power for evil. Satan has destroyed many a Christian witness by diverting attention from why we were sent into the world. The only way we can defeat Satan, is to submit ourselves to God. Through God's power we can defeat Satan.

Ninth, if we are to be faithful stewards, we must pray. Throughout the Bible, both in the Old and New Testament, we are told that God's people should pray. Jesus set the exam-

ple. He prayed regularly. We should do likewise. One of the things that encourages me most, and one of the reasons why I am optimistic that we will resolve our differences, is the indication that Southern Baptists are intensely praying for our work and for the resolution of our problems. If we would all spend more time in prayer, and less time at our typewriters, our problems could be solved with less difficulty. The Bible assures us that God is faithful and that he answers the "effective, fervent" prayers of his children.

Last, but not least, if we are to be faithful stewards, we need to move toward each other. God expects us to act, as well as to pray. Ronald Dunn in his book on faith points out that Jesus did not just tell the lepers they were healed. He told them to go to the priest. A leper who was cured went to the priest to get a certificate stating that he was clean. It was in "going," as they acted upon faith, that the lepers were healed. In the Old Testament, it was as the priest, who carried the ark, dipped their feet into the waters of the Jordan River that the waters parted enabling the Israelites to cross the flooded river on dry ground. God waited for their action before he performed his miracle. I believe God will honor our movement, in faith, toward one another.

In Dublin, Ireland, at St. Patrick's Cathedral, there is a door called "The Door of Reconciliation." In 1492, two prominent families, the Ormons and Kildares, were in the midst of a bitter feud. Sir James Butler, Earl of Ormon and his followers took refuge in the Chapter House of St. Patrick's Cathedral and bolted themselves in as they were besieged by Gerald Fitzgerald, Earl of Kildare. As the siege wore on, the Earl of Kildare began to think. Here were two families, living in the same country, worshipping the same God in the same church, trying to kill each other. He concluded that the feud was foolish. So he called out to Sir James. Sir James did not respond. Seizing his spear, Kildare cut a hole in the door and thrust his hand through, reaching out to Sir James. Sir James responded and the men shook hands and the door was opened. They embraced and ended the feud.

The expression "chancing one's arm" originated with this noble gesture. There is a lesson here for all of us who are involved in "family feuds." If one of us would dare to "chance his arm," perhaps that would be the first crucial step to the reconciliation we all seek.

Let's all move toward one another, let's stress the things that we have in common. Let's talk and listen and communicate with each other. Let's affirm one another. Let's not wait for the other person to move toward us, let's move toward one another in unison. Some say, "that is hard to do." Jesus never promised us that it would be easy.

The things Jesus taught are difficult, because they are against human nature. Reaching out and loving people with whom we disagree,

and ignoring faults, is something that is not easy, but it is scriptural and it is something Jesus clearly and definitely taught.

This afternoon I have discussed with you ten steps that I believe will help us to be faithful stewards. We need to (1) submit ourselves to the Lordship of Jesus Christ, (2) continue to respect, study, and obey God's word, (3) exhibit Christian love toward each other, (4) avoid things that are divisive which are not essential, (5) be humble, (6) maintain integrity, (7) respect the collective judgment of Baptist bodies, (8) recognize the real enemy, (9) pray, and finally (10) we need to move toward each other.

Those who were used of God to pass his message on to our generation were human just as we are. They struggled with problems, and they made mistakes just as we do. But they pass-

ed on to our generation a church that was strong and vibrant. We should do no less. My hope is that we will do better and that we will strengthen the church, and not weaken it.

My most fervent prayer today is that God will use me as an instrument to help accomplish his purpose among our people and that we as Southern Baptists will be good stewards of the opportunities God gives us to serve him. I think if each one of you had the opportunity that I have to deliver this message, you, too, would voice the same innermost prayer — that you would pray for God to use you to help Southern Baptists do all that we can to serve Him.

May God bless you and me, and all of us, as Southern Baptists, as we re-examine who we are and how we can most effectively serve God. If that is truly our prayer, I am confident it will all come out all right, and we will be found faithful stewards.



Picayune duo give concert

On Oct. 27, Betty Polk, organist, and Jean Williams, pianist, of First Church, Picayune, were presented in a sacred duo-piano concert. Betty has been organist for 25 years, and Jean has been pianist for 20 years, making a total of 42 years' service. The two have made a cassette tape entitled "Encore," recorded by Mariah Productions of Hattiesburg, of some of their favorite offertories through the years.

Launch personal evangelism

(Continued from page 2)

church for Witness Commitment Day. Good preparation can make the difference between a minimal response and a great response to the pastor's appeal.

Witness Commitment Day Materials

The Personal Evangelism Department of the Home Mission Board has available Witness Commitment Day materials which can be used for planning and conducting an effective Witness Commitment Day observance. Each year in September a packet of materials will be mailed to every SBC church and associational office. The pastor or Church Evangelism Director should plan to use this packet. It includes a brochure on how to prepare for and conduct Witness Commitment Day, a Witness Commitment Day poster, a sample commitment form and an order blank.

Witness Training

To ask church members to covenant to be witnesses and not offer training could frustrate their good intentions. The finest witness training processes available are from SBC sources described in the Witness Commitment Day packet.

Preparation Suggestions

The pastor and Church Evangelism Council should work together to accomplish the following preparation actions:

Set the date. In the appropriation church council meeting see that the suggested date for Witness Commitment Day is affirmed on the church calendar or that an alternate date is selected and approved.

Order enough witness commitment duplicate forms for every church member plus extras to hand out on Witness Commitment Day from the Baptist Book Store.

Select which witness training process will be used. Order materials if appropriate. Options include: (1) Continuing Witness Training (CWT), (2) TELL Witness Training, (3) Lay Evangelism School (LES), (4) Module for Training Sunday School workers in Evangelism.

Update or develop your church's prospect file.

Involve the Sunday School director and teachers in the plan for Witness Commitment Day observance as suggested in the WCD brochure.

Publicize Witness Commitment Day using posters, church bulletins, church newsletter, and other means.

Mail a letter from the pastor with the witness commitment form enclosed to each church member.

Plan to observe Witness Commit-

ment Day in both morning and evening services.

After Witness Commitment Day tabulate the results and evaluate. Send suggestions to Personal Evangelism Department, Home Mission Board, 1350 Spring St., NW, Atlanta, GA 30367-5601. Enroll as many people as possible in witness training. Add the appropriate names of persons turned in on witness commitment forms to the church's evangelistic prospect list.

Give high priority to outreach visitation.

The most likely persons to be baptized in any church during a given year are those for whom the members are concerned and praying. Happy is the pastor whose church is characterized by the results of a good Witness Commitment Day observance.

Jack Smith is associate director of the Personal Evangelism Department of the Home Mission Board.

More than \$1 million pledged in first month of ACTS campaign

FORT WORTH, Texas (BP)—In October, the first month of a five-year fundraising campaign for the American Christian Television System (ACTS) network, the Radio and Television Commission received pledges of \$1,020,787 from nearly 500 donors.

The pledges resulted from a series of 33 dinners which launched the ACTS TeleMissions campaign. Dinners were held in 14 states on four

separate evenings.

The financial campaign for ACTS was approved by the SBC Executive Committee during September.

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| Nov. 25 | Associational "M" Night (in each assn.)
(CT Emphasis) |

Controversial bylaw revision is proposed

By Dan Martin

NASHVILLE, Tenn. (BP) — A proposal to revise a controversial Southern Baptist Convention bylaw will be recommended when the SBC Executive Committee meets Feb. 17-19, 1986.

Bylaw 16 concerns nominations of persons to serve on the SBC Committee on Boards, Commissions and Standing Committees. The committee on boards nominates persons to serve as trustees on the 20 national agencies of the SBC, and has been at the center of the seven-year controversy in the denomination between conservatives and moderates.

The controversy has swirled around the convention presidency. The president appoints the committee on committees, which in turn nominates the committee on boards.

During the 1985 annual meeting, Parliamentarian Wayne Allen, pastor of Briarcrest Baptist Church of Memphis, Tenn., ruled the bylaw says nominations to the committee on boards can come only from the committee on committees, thus eliminating an effort from the floor to nominate an alternate slate for the committee on boards.

Bylaw 16, section 1, says only that the "Committee on Boards . . . shall be nominated to the convention by the committee on committees," and does not speak to nominations from the floor.

Following Allen's recommendation, SBC President Charles F. Stanley, pastor of First Baptist Church of Atlanta, ruled out of order attempts to amend the committee on committees' report, setting off near pandemonium at the convention.

In the aftermath of the convention, a Birmingham, Ala., layman and his wife, Mr. and Mrs. Robert S. Crowder, retained an attorney and announced the possibility they will file suit in civil court because they claim their rights as messengers were violated by the ruling.

The Crowder's attorney, Emmet J. Bondurant of Atlanta, made a 10-minute presentation to the Executive Committee during its September 1985 meeting, claiming the 1986 committee on boards was illegally elected and requesting the Executive Committee to "take prompt and effective action . . . to remedy the violations . . . and to assure similar violations of the bylaws are not repeated in the future."

The Executive Committee, however, after a closed door meeting, voted to "affirm" the actions of the convention. The committee, however, left open the possibility of review and revision of the bylaws, particularly Bylaw 16, "for clarity . . ."

The six-member bylaws workgroup of the SBC Executive Committee conducted two telephone conference calls on the bylaw — Oct. 30 and Nov. 4 — during which a revision was adopted. The proposal will be made to the full Executive Committee when it meets in February.

John Sullivan, chairman of the bylaws workgroup, said: "When we left the Executive Committee in September, we said we would work on

Bylaw 16. We have been giving it consideration, and decided we would get together and see where we needed to make progress."

Sullivan, pastor of Broadmoor Baptist Church of Shreveport, La., said the workgroup will recommend the revision — "unless we feel we should make some other change" — to the Executive Committee for action in February, and, if adopted, to the 1986 meeting of the SBC in Atlanta.

The revision, unless it is changed before presentation to the Executive Committee, will retain the provision the committee on committees will nominate a layperson and a denominationally-related person for each of the conventions qualifying for representation. It will add two sentences which will allow nominations from the floor, but will prevent the presentation of alternate slates of nominees.

The additional two sentences say: "Further nominations may be made from the floor. No messenger shall be allowed to nominate more than one person for election to the committee on boards . . ."

Sullivan said the workgroup was "unanimous" in supporting the revision. Only one member — John Bunn of Sylva, N.C. — was unable to participate.

Sullivan said those participating in the conference calls included David Maddox of Fullerton, Calif., Executive Committee chairman; Darrell Robinson of Mobile, Ala., chairman of the administrative and convention arrangements subcommittee of the Executive Committee, both of whom are ex-officio members of the bylaws workgroup.

Others were James P. Guenther, convention attorney, and workgroup members Francis L. Wilson of Alamogordo, N.M.; Frank Lady of Jonesboro, Ark.; Paul Pressler of Houston and James Yates of Yazoo City, Miss.

Guenther told Baptist Press he "hopes that the bylaw amendment will be introduced to the convention early so that the convention can react to it before this year's committee on

committees makes its report. That would give the chair the opportunity of having the benefit of the convention's will on whether to allow nominations from the floor."

Pressler said "the background statement is essential . . . that reasonable interpretations were made by responsible people."

He noted the suggestion to limit the nominations from the floor to one per messenger "was not my idea but I, as well as everyone on the workgroup, unanimously agreed to it."

Sullivan added he, too, supported the recommendation to prohibit nomination of entire slates of alternative candidates: "I just do not think somebody from Virginia knows who ought to be nominated from Louisiana, and that is what happens when slates are allowed."

Stanley was asked to comment on the action. He said:

"The matter is being studied by the Executive Committee. For me to say anything at the present time would be inappropriate. We need to await their decision and give that serious consideration. Whatever the convention votes to do about the Executive Committee recommendation, that is just what we will do."

"I will be delighted to have any guidelines the Executive Committee and the convention wishes to give me. That is the right way, the Christlike way to handle business."

"With the convention having finally agreed to a peace committee and having agreed that they could do their work and all of us try to do the best we can until they can bring a report, I believe everyone should be diligent to keep the peace and harmony while they work."

"It would be tragic for our convention to be embroiled in a lawsuit. Mr. Crowder's action is a direct violation of the Scripture according to I Cor. 6:1-8. I believe it could also have a devastating effect upon our national image as a denomination as we enter into our evangelistic crusades: Good News America, God Loves You."

Crowder, contacted by Baptist Press for his reaction, declined to comment.



Pastors' conference held at Van Winkle

Gerald Harris, Donnie Guy, and Ron Herrod, speakers at the pastors' conference, listen to special music. Harris is pastor of Jackson's Colonial Heights Church, Guy is pastor of Jackson's Van Winkle Church. Herrod is pastor of First Church, Kenner, La.

Thursday, November 21, 1985

BAPTIST RECORD PAGE 13

Names in the News

Fuller B. Saunders has retired from the pastorate of Mulberry Church, Houma, La. and moved to Jackson, Miss.



From 1960-1973, Saunders was pastor of Woodland Hills Church, Jackson. Before his five year pastorate at Mulberry, he was pastor of the Central Church, New Orleans. While there, he also served as an adjunct professor of New Testament at New Orleans Seminary.

Saunders is available for pulpit supply, interim pastorates, and Bible studies. He may be contacted at 1516 Winchester, Jackson, Miss. 39211. His phone number is 362-6839.

Mrs. Grace Hall, stepmother of Dan Hall, director Church Music Department, Mississippi Baptist Convention Board, died Nov. 6, in Wiggins. She was 94. Funeral services were held in Wiggins on Nov. 8. Survivors include seven children, including Mollie Moore of Wiggins.

Pace pastor dies at 68

William A. Sullivan, 68, died Saturday, Nov. 16, at home at Pace. A memorial service was held at 10 a.m., Nov. 18, at Pace Baptist Church, where he was pastor.

Sullivan was a native of Louisville who graduated from Wesson High School, Clarke College, Southeastern Louisiana University at Hammond and New Orleans Seminary. He had pastored at Mississippi and Louisiana churches for 25 years, including Skene, Mars Hill Baptist Church, and Bogue Chitto Baptist Church in Mississippi.

He is survived by his wife, Mrs. Ruby Tony Sullivan; sons, William A. Sullivan Jr. of Cleveland, John L. Sullivan of Covington, La., and James G. Sullivan of Atlanta; daughter, Mrs. Peggy S. Lee of Ridgeland, N.J.; one brother; four sisters; and 12 grandchildren.

New Englanders elect Wideman

PORTSMOUTH, N.H. (BP) — James E. Wideman, pastor of Screven Baptist Church in Portsmouth, N.H., the first Southern Baptist church in New England and the host church for the annual meeting of the Baptist Convention of New England, was elected convention president.

Jack Schneider, pastor of Fellowship Baptist Church, Columbia, Conn., was elected first vice-president and David Waugh, pastor of Woodstock Baptist Church in Woodstock, Vt., was chosen second vice-president. Waugh is married to a Mississippian, the former Becky VanLandingham of Jackson.

The non-controversial convention attracted 231 messengers and visitors from the six states which make up the convention.

Mrs. J. S. (Rubye) Riser, 83, of 1170 Maria Drive, Jackson, died Nov. 14 at Hinds General Hospital. Services were held at 3:30 p.m. Nov. 16 at Wright & Ferguson Funeral Home. Mrs. Riser was a native of Meridian and had lived in Jackson for 24 years. She was a piano and organ teacher for more than 50 years and played in churches in Durant, Blue Mountain, Memphis, Tenn., Webb and Jackson—at Calvary Baptist Mission. She was the widow of J. S. Riser, pastor of Calvary Baptist Mission. She is survived by her sons, John S. Riser Jr. of Winter Park, Fla., and William Hall Riser of Jackson, Mo.; two brothers; one sister; and two grandchildren.

This is Your Life Ed Shearer Day was presented at Camp Ground Church, Sunday morning, Nov. 10, by Eugene Barnett, pastor. Shearer served 26 years as music director at Camp Ground Church and presently he is serving as assistant music director. Barnett presented him with a Helbro wristwatch from the congregation.

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Scrapbook

We had said our thanks

Two rows were long and the corn stalks were dry and brown. There were still a few small, golden pumpkins scattered around. The largest had been gathered for our use and to be sold in town. Other children also needed jack-o-lanterns and we divided with them. Our trip had already made us weary but we must need go on. The brush was thick as we made our way along.

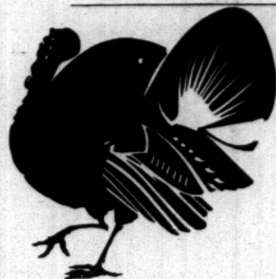
We then hit the meadow land, and oh, the weariness of the sand as it filled our shoes, finally slowing us down. Cows were feeding on the dry fodder in the lower field. We had said our thanks, for it had made a good yield.

Then in the edge of the cool woods, we headed for the big pine log where it had lain for years. We needed rest a while, we had come a weary mile. The old owl's hoot was so low he sounded still half asleep. We enjoyed the stillness of the woods though they were thick and deep.

After a rest, Son got out the old turkey caller and made the loud call. We soon heard the answer from the big gobbler's throat. Coming our way he was in a big strut. Son whispered, as he kept a wee bit of noise on the caller, "Mama, it goes just like grandpa's calls, doesn't it?" So it did as he scraped the gored stick on the flint.

He then aimed and bagged him on the first shot. Boy, what a twinkle Son had in his wide eyes! He picked him up boasting, "Just like Gramps said I could if I try." Throwing the big bird over his shoulder, he called, "Ready, mom?" I knew there would be a turkey on our table from now on, just like when Grandpa was here. As he shifted himself into gear, I slowly followed, with a tear stinging my eye. Looking up into the sky, I breathed a silent, "Thank you, Heavenly Father, for always standing by."

—Velma Windham
Taylorsville



Thanks To My Lord

I thank you, O Lord, for giving me life
To enjoy the beauty of your land
From the noblest of mountains
To the tiniest grain of sand.

I thank you, O Lord, for the stars and moon,
and all the wonders of the sky
From the darkest of clouds
To all the beautiful birds that fly.

I thank you, O Lord, for eyes to admire
The grandeur of a tree
For every precious flower
And every grassy lea.

I thank you, O Lord, for the great blue oceans
And their high and mighty tides
And all of the sunny beaches
That bond their every side.

I thank you, O Lord, for the rain
That makes your beauty grow.
And the many generous colors of grace
In your every precious rainbow.

I thank you, O Lord, for your love
The very most of all,
And every night I want to show my thanks
When on my knees I fall.

—Stephen Bonner Williams
Laurel



Canada seminary seeks leader; Foreign Board to help buy land

CALGARY, Canada (BP) — The trustees of a new seminary for Canadian Southern Baptists are seeking a president for their institution while taking other steps toward opening the school.

A contract has been signed to buy about 150 acres near Calgary for the seminary campus, with major funding of \$130,000 coming from the Southern Baptist Foreign Mission Board. Site preparation is scheduled to begin next year and building construction in 1987.

Initial operating funds for the seminary will come from student tuition and fees, Canadian Southern Baptist denominational gifts, contributions from the Foreign Mission Board and a fund-raising campaign among supporters of Canadian Southern Baptist work.

The Canadian Convention of Southern Baptists voted in May to establish a seminary, with classes scheduled to begin in the fall of 1987.

Plans for the seminary have been progressing on schedule, according to trustee committee reports, but final plans await the election of a president.

The trustees hope to elect a president before the Canadian convention meets next spring in Victoria, British Columbia.

The 80 Southern Baptist congregations in western Canada see the new seminary as an important step in the evangelization of the nation, according to Southern Baptist representative James Teel, a member of the search committee.

Teel and his wife, Georgie, formerly were Southern Baptist missionaries in the Dominican Republic, Ecuador and Argentina. They moved to Canada last year after the Foreign Mission Board assigned Teel to work with Canadian Baptists.

Messengers to the 1984 Southern Baptist Convention meeting in Kansas City voted to increase assistance to Canadian Southern Baptists.

Canadian Baptists asked the Foreign Mission Board to devote its principal efforts in Canada to assistance in theological education and student work. A second couple, David and Barbara Wyman, formerly Southern Baptist representatives in Mexico, were assigned this year to work with Canadian Baptist churches in the area of religious education.

Staff Changes

Gowan Ellis has been called as pastor of First Church, Terry. Ellis previously served as pastor of Noxapater Church for 12 years. He is married to the former Kay Davis of Vardaman and they have three children.

Joe Blackwell has resigned as pastor of Williamsville Church, Attala County. His fifteen year pastorate came to a conclusion on Oct. 20.

700 Club at top, Nielsen finds

VIRGINIA BEACH, Va. (EP)—A study by the A. C. Nielsen Co., released Oct. 25, shows the audience for religious broadcasting to be vastly greater than previously thought by most analysts.

Nielsen, an expert TV ratings firm, found that 61 million people watched one or more of the top 10 syndicated religious broadcasts during February 1985. The study was the first national ratings measurement of religious broadcasting in America, Nielsen said.

Nielsen also found that "The 700 Club" news and information TV show produced by the Christian Broadcasting Network reaches significantly more households than any other religious broadcast, with 16.3 million TV households tuned in at least once during February. The figure projects a monthly viewing audience for "The 700 Club" of 28.7 million people.

Figures cited are unduplicated and include both broadcast and cable television. Television households were counted only once, no matter how many separate times any given household may have tuned in any of the shows being measured.

Nielsen estimates that 19.1 percent of all television households nationally watched "The 700 Club" sometime during the study month. The 12.7 million weekly viewing audience estimated for "The 700 Club" is double CBN's own prior estimates of five to six million viewers per week.

The national metered survey commissioned by CBN found that the top 10 religious programs attract a monthly viewing audience of 61 million people.

Programs measured in addition to "The 700 Club" included Jerry Falwell's "The Old Time Gospel Hour," "Rex Humbard," Oral Roberts' "Expect a Miracle," Robert Shuller's "Hour of Power," Jim Bakker's "PTL Club," "Jimmy Swaggart," "Kenneth Copeland," Jimmy Swaggart's "A Study in the Word," and "Day of Discovery."

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Youth ministers explore "better ways" Messengers elect Gunn, adopt pastors' meet



Richard Ross (left) and Phil McCarty field questions in a time of dialogue with the youth ministers.

On Oct. 28-29, 1985, 45 Mississippi Baptist youth ministers met at Lake Tiak O'Khata in Louisville to explore better ways to minister to the youth in their churches.

They heard Richard Ross, youth minister consultant from the Church Administration Department of the Baptist Sunday School Board stress the importance of developing a ministry that develops leadership and ministers to parents of youth in churches.

Ross' concept of youth ministry is one that emphasizes working with youth through the program organizational structure of the local church: Sunday School, Church Training, Youth Music, and Youth Missions.

Phil McCarty, professor of religious education at Mississippi College, in a Bible study, called their attention to the freedom that is in Christ that is both a freedom FROM and a freedom FOR.

The conference was sponsored by the youth work committee of the Mississippi Baptist Convention Board. This committee is responsible for the state-wide events of Youth Night, Gulfshore Youth Conferences, and the Youth Ministers' Workshop. The 1986 Conference for Youth Ministers is scheduled for Lake Tiak O'Khata Oct. 27-28, 1986.

(Continued from page 3)
Lloyd, pastor, First, Starkville; Jim Yates, pastor, First, Yazoo City; David Grant, retired pastor, Broadmoor, Jackson; Fred Selby, pastor, Main Street, Hattiesburg; Ed Gandy, pastor, First, Kosciusko; McComb; Frank Gunn; and Gene Henderson, pastor, First, Greenville, chairman.

The \$18,550,000 1986 Cooperative Program budget passed by messengers, includes a total of 36 percent going to SBC causes outside the state. This continues a half percent rise each year scheduled to increase till the end of the century.

Messengers approved several constitutional changes, which had been read at the 1984 meeting, according to bylaws. Basically, the revisions concern the formation of the Mississippi Biracial Baptist Commission, which is to be elected from the convention board to form the Southern Baptist half of the trustees for the Mississippi Baptist Seminary. The other nine members are elected from black conventions.

The 1986 Mississippi Baptist Convention is set to meet again at First Baptist Church, Jackson, Nov. 10-12, with Odean Puckett, pastor of First Church, Natchez, as preacher. Alternate is Ed McDaniel, pastor of First Church, Richland.

Church, Jackson, and Ron Herrod, pastor of First Church, Kenner, La.

An earlier move to establish a pastors' conference was sidetracked at convention last year. By adoption of a feasibility study which had recommended that no conference be established. The motion to suggest the official pastors' conference again, was made by J. Roy McComb, pastor of First Church, Columbia.

"I felt the present pastors' conference was being perceived as sort of a separatist movement," said McComb in a latter interview. "I knew that was not the intent of some of the leadership."

McComb added, "Secondly, I felt that the vast majority of pastors in the state wanted a pastors' conference. Thirdly, I felt we all ought to be together and so did the leaders of this unofficial pastors' conference."

"I think the time was now," he said.

President Pickering named an 11 person steering committee to develop next year's pastors' conference. This group includes Guy, who had been president of the unofficial version; Harris who had been vice president; and Davis Odom, pastor of Crossgates Church, Brandon, who had been elected secretary-treasurer. Rav

Devotional Contentment

By Margaret Gipson

For godliness with contentment is great gain (1 Timothy 6:6).
... for I have learned, in whatsoever state I am, therewith to be content (Philippians 4:11).

We are a nation of discontented people, running about searching for happiness in all sorts of "isms", when all we need is to realize that the only true happiness is found in Jesus Christ, and that contentment does not come from possessing a great amount of material possessions. Material things can be taken away without a moment's notice, but the things that bring true joy and contentment are the things of the heart that money cannot buy; peace, love and joy. These are eternal and cannot be taken away.

I am not an advocate of the "good old days" and yet there are some things we should have held on to. Whatever happened to "Family Time"? At home this was late afternoon after chores and supper. We all gathered on the porch and the boys brought out their harmonica and guitar and the whole family joined in the singing. Maybe there wasn't a lot of real musical talent, but we had lots of fun.

Real contentment and happiness have to do with godliness. We have to have a personal relationship with the Father before we can be content in any and all circumstances. I think the psalmist says it best in the 23rd Psalm: "The Lord is My Shepherd."

Picture a lovely green pasture with a stream of cold water flowing through. Look again and see white spots here and there as sheep graze in quiet contentment. Feel the Presence of God in this loveliness of nature. Feel his presence in the very quietness of this picture. THE LORD IS MY SHEPHERD!!

Walk along the stream of water. See a trout jump now and then. See ripples as they make beautiful rainbows when the sun shines upon them in just a special way. HE LEADETH ME BESIDE THE STILL WATERS!!! HE RESTORETH MY SOUL!!

Those terrible shadows that were making my life so dark are beginning to lift now. That trouble seems far away. YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, THOU ART WITH ME!!

Feel his comforting presence with you as you see the wonderful works of nature. His works! THY ROD AND THY STAFF — THEY COMFORT ME!!

Look about you and begin to praise him for all his goodness to you. Even sorrows become blessings because he loves us enough to let us share just a bit of what his Son did for us. MY CUP RUNNETH OVER!!

There is true contentment. Just think what this would mean in our lives and the life of our churches, if there were no more envy, jealousy, bitterness, or evil speaking toward each other. Wouldn't that make God smile?

Margaret Gipson is secretary, Union Baptist Church, Picayune.

December ACTS to air convention highlights

(Continued from page 5)

ACTS of Hollandale, Dec. 1 at 9 p.m. and Dec. 4 at 9 p.m., Channel 17;
ACTS of Jones (Laurel), Dec. 1 at 9 p.m., and Dec. 2 at noon; Laurel

Cablevision Channel 20;
First Church, New Albany, Dec. 1 at 8 p.m. and Dec. 5 at 7 p.m., Cablevision Channel 8.

Carey employs PR director

John E. Forde is new director of public relations at William Carey College. He replaces Larry Brumley, who



Forde

moved to a similar position at Oklahoma Baptist University in Shawnee. Forde will be involved with activities of the school's main campus at Hattiesburg, Carey on the Coast, and Carey's New Orleans campus.

Forde is a graduate of Jones County Junior College and Mississippi State University. He earned a master of science degree in public relations and marketing from the University of Southern Mississippi and is pursuing post graduate studies in communication there.

Forde, a member of First Church, Laurel, will be married in December to Connie McMullan, a Bay Springs native. He was formerly employed as a coordinator in the USM Division of Lifelong Learning.

One of 'Siberian seven' dies

PUYALLUP, Wash. (EP)—Peter Vashchenko, one of the "Siberian Seven" who sought refuge from Soviet religious persecution in Moscow's U.S. embassy in 1978, and who fled to the U.S. in 1983, died Oct. 28 of cancer. He was 58.

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BSU moves elderly couple

Baptist Student Union members of Jones County Junior College recently moved an elderly couple in Laurel across town. The couple had lived in the same home for 38 years. This was only one of the BSU mission projects this semester. Cindy Wood is missions chairman of the BSU. The students are now raising funds to dress nine underprivileged grammar school students at Christmas.

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Baptist Record

- Life and Work: *Learning from God's discipline*
- Uniform: *One in Christ Jesus*
- Bible Book: *God's people restored . . .*

Learning from God's discipline

By David W. Spencer

I Kings 11:1-4, 9-11, 13

During the month of November we have watched how God's people met the challenges of their new environment. In today's lesson we see how Solomon was tempted to accept the values of his secular world in order to further his own ambitions. When God called Israel out of Egypt, he stressed the importance of holiness. God's people were not to become mixed with foreigners, for God knew this would involve compromising their holiness. Israel belonged to God alone, and he refused to share his people with pagan gods and loyalties.

I. Solomon's folly (1-4)

Even in the face of God's clear com-

mands there is always someone who believes that he or she can make an exception to the rule. Apparently, Solomon practiced "situational ethics" which is a lifestyle with no absolutes. All decisions are made with reference to whether or not it will advance that person's own cause. In Solomon's case it seemed expedient to engage in many marriages with foreign princesses in order to secure the allegiance of surrounding nations and tribes.

Solomon knew that God's commandments expressly forbade such marriages, yet "the situation" seemed to call for it. Surely it wouldn't hurt to marry a foreign princess if the

marriage would guarantee peace with Israel's neighbors! Solomon probably rationalized that he was making a "sacrifice" for the good of God's people. What started out as one marriage of convenience soon turned into 700 marriages! Solomon clearly had lost control of the situation.

In order to keep his 700 wives happy, Solomon had to make many concessions. Since most of them came from pagan countries, they worshipped strange gods, not the God of Israel. Solomon found himself building temples all around Jerusalem so that his wives would be happy and be able to serve their gods. Verse 4 indicates that while Solomon

was able to cope with this situation for a while, time gradually took its toll and he no longer had time for the Living God. His wives had turned his heart toward other gods.

II. God's anger (9-11, 13)

Verse 9 expresses God's anger at Solomon's folly in the strongest of terms. The word for angry in this verse is an intensive verb form which means God was "outraged" at Solomon's sin. Not only did Solomon know better, but God had even appeared to Solomon on two occasions! Solomon was without excuse. God would not appear to him again. His sinful lifestyle had cost him the presence of God. One of the most common complaints of backslidden Christians is that they can no longer find God! Of course not! A sinful lifestyle will cost you God's fellowship every time.

God announced his judgment on Solomon's folly in verse 13. The seeds of sin planted by Solomon would grow up to destroy the kingdom Solomon had tried to hold together with his "expedient marriages." Compromise with sin and we'll lose what we seek to save. The children of Solomon will not inherit what he wanted to give them. Only one tribe, Judah, would remain for Solomon's son.

The lesson we see in Solomon's mistakes and God's judgment must remind us that sin is always wrong, no matter who says it's right. God's laws cannot be compromised, watered-down, or not applied in our cases. Christians must remember this also. Christ cannot be compromised for our personal advancement. It always costs us dearly!

Spencer is pastor, First, Long Beach.

One in Christ Jesus

By Anthony S. Kay

Philemon; Galatians 3:23-29;

I Corinthians 12:12-13

My dad is bigger than your dad. My mom is smarter than your mom. My folks have more money than yours, etc.

Have you ever heard anything like this before? These statements are contrary to the principle of being one in Christ. To be sure, all of us are different and God has endowed us with our unique gifts and personalities. Philemon teaches us some important facts about our relationship to others in the body of Christ.

Observe the flight. Onesimus has "parted" (Paul uses a less abrasive term than "runaway") from Philemon's house. There is no ex-

planation as to why this slave has fled his former master. The evidence is clear that this slave has left his master and by circumstance has come to be a companion of Paul. Paul does not address the question of slavery as to its being right or wrong. But, he does recognize the intrinsic value of human life and the brotherhood shared in Christ.

Examine the plight. Onesimus and his father in the faith (Paul) had a problem. Namely, how to get Onesimus back to Philemon without harm to the slave. This situation becomes increasingly more difficult due to the nature of Paul's imprisonment and the necessity for his friend to return to his master. Paul had come

to look upon this Christian brother as a child in the Lord. He loved and appreciated the fellowship and ministries they shared together. Thus, it was an anguishing decision to make — Onesimus must return home.

Notice the right. This scenario has intrigue, risk, and love as its components. To return to a place from which one has run takes great courage. The apostle encourages Philemon to receive the former slave as a brother. He does not suggest that Onesimus is no longer a slave, rather he indicates forcefully that in Christ all barriers are to be set aside. Christian love and unity should make it impossible for a Christian to regard human life as chattel.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I. Cor. 12:12-13). All men come to Christ by the drawing power of the Holy Spirit. Our acceptance of Christ is acknowledged by our baptism into one body. The body of Christ is one, God is one, and he creates one family. For Paul, all Christians are a part of the family. Circumstance may make one rich or poor, educated or ignorant, slave or free, but in Christ all are one. The beauty of the Christian faith is best seen in the lives of Christians from all walks of life sharing in love and humility oneness in Christ.

The right thing for Onesimus to do

was to return home. The right thing for Paul to do was to encourage him to face his past, and the right thing for Philemon to do was to receive Onesimus as a brother. Simple? It may sound that way, but it is most difficult to achieve. The results that honor Christ can only be realized when we are truly one in Christ. Let his message fuse our spirit to God and to one another in such a way as to give us the courage to face the mistakes of our past and to accept one another (not as second class citizens of the Kingdom) as equals in the body of Christ.

Otis Skillings has said it this way:

We are one in the bond of love;

We are one in the bond of love.

We have joined our spirit with the Spirit of God;

We are one in the bond of love.

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God's people restored to a renewed land

By J. Gerald Harris

Ezekiel 37:1, 11-14, 26-28; 43:5-7

In our text God promises to Israel a national and a spiritual revival. In the vision of the dry bones the emphasis is upon what Jehovah in grace will do for his people. The Lord declares, "(I) shall put my spirit in you, and ye shall live, and I shall place you in your own land . . ." (Ezek. 37:14). In the vision of the two sticks we have the representation of the reunion of Judah and Israel. In the vision of "the glory of God" returning to the temple we see a picture of the resplendence of God during the millennial kingdom.

I. A vision of restoration (37:1, 11-14) — In this vision Ezekiel sees a valley of dry bones. In verse 2, we are told that "there were very many . . . and, lo, they were very dry." Then the question is asked in verse 3: "Can these bones live?" Is there a possibility of renewal? Is there a possibility of restoration?

This dismal sight of dry bones becomes to Ezekiel a scene of silent desolation. No picture of death could be more complete. He sees bones, not bodies. Scavenger birds have picked

them clean and they have been left to bleach in the sun. These bones are scattered across this valley in hopeless confusion.

When the Lord spoke to his prophet and asked, "Son of man, can these bones live?", Ezekiel answered, "Oh Lord God, thou knowest" (v. 3). Obviously, there is no power in man to bring life to a stack of bones, but there is nothing too hard for God. Consequently, there was a revival in a "boneyard."

Some have studied this vision and concluded that it speaks of a physical resurrection whereby the impenitent dead (the children of Israel in particular) will be raised up and given a second chance. This theory has absolutely no Scriptural justification.

Others interpret this vision by spiritualizing it. They take the promises of a coming restoration and apply them to the church. In doing this the interpreters totally ignore God's covenant relationship with Israel and they jettison the promises to Israel of future glory. Those who subscribe to their view declare that these visions and promises were total-

ly exhausted in the return of the remnant from Babylon, but they contend that a larger application can be found in what is going on in the church. This interpretation is unfortunate because it militates against the spirit of the prophetic Word.

This vision pertains to "the whole house of Israel" (v. 11). When the Lord says, "I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (v. 12), He is referring to the fact that the Jews will be brought out of the nations where they have been buried for centuries and restored to their own land.

II. A vision of reunion (37:26-28) — In the latter part of chapter 37 Ezekiel is commanded to take two sticks, one representing Judah and one representing Israel, and bind them together as one. This symbolizes the reuniting of the two nations under one king as it was in the days of David and Solomon.

Since Israel and Judah have yet to be reunited in the land under one ruler, the prophecy is yet to be fulfilled. It is our contention that this reunion will become a reality during the

millennial kingdom. At that time, the angel's message to Mary will come to pass (see Luke 1:32-33). In the kingdom age the Lord Jesus Christ shall rule over the entire house of Israel and there will be a complete fulfillment of all of the covenants that God made with Israel.

III. The vision of resplendence (43:5-7) — In these verses Ezekiel has another vision. It is a vision of the resplendent "glory of the Lord." Ezekiel observes the Shekinah glory of the Lord entering the east gate of Jerusalem and filling up the house of the Lord. Nineteen years earlier Ezekiel had a vision of the glory of God departing from the temple in Jerusalem.

The Scripture tells us that another temple was constructed by the returned Jewish remnant upon their entrance into the land, but we have no record of the glory of God filling that temple. Scriptural evidence indicates that the temple described by Ezekiel has not yet been constructed. It is not served by high priests as was the case with the previous temples. The temple Ezekiel envisions has a stream of

healing waters flowing out from the midst of it. The entire picture is one of resplendence and holiness. It is a vision of a future temple, the millennial temple from which the Lord will rule his people during the kingdom age.

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